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1897.

*Sabbath School Association
of Ontario.*

"But be ye doers of the Word and not hearers only."—James i. 22.

**Doers of the Word
and the Work**

"And let them deliver it into the hand of the doers of the Work."—2 Kings xxii. 5.

Being a Record of the Proceedings of the
THIRTY-SECOND PROVINCIAL
Sabbath School Convention

HELD IN THE
CITY OF HAMILTON, ONT. UNITED CHURCH
ARCHIVES
On the 27th, 28th and 29th October, 1897.

Stenographically reported by THOMAS BEXGOTER, Official Stenographer to the Convention.

Copies of this Report, 15 cents each, will be sent post-paid on receipt of price, by JESSIE A. MUNRO, Corresponding Secretary, 25 Manning Arcade, Toronto.

For further information as to obtaining this Report, and those of former years, see page 166.

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Sabbath School Association of Ontario.

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DOERS OF THE WORD AND
THE WORK

BEING A RECORD OF THE PROCEEDINGS OF THE

THIRTY-SECOND PROVINCIAL

SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF HAMILTON, ONT.,

ON THE

UNITED CHURCH
ARCHIVES

27TH, 28TH AND 29TH OCTOBER, 1897.

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TORONTO :

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,  
WESLEY BUILDINGS, 29-33 RICHMOND STREET WEST.

1897.

# Sabbath School Association of Ontario.

OFFICE: MANNING ARCADE, 24 KING STREET WEST, TORONTO.

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**CORRESPONDING SECRETARY**—Miss Jessie A. Munro.

**TREASURER**—R. J. Score.

**MINUTE SECRETARIES**—Rev. J. Campbell Tibb, B.D., Eglinton, and W. E. Tilley, Ph.D., Bowmanville.

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*Bruce, East*—James Warren, Walkerton.  
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*Grey, West*—Rev. R. Strachan, Brookholm.  
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*Hastings, North*—Wm. McIntosh, Madoc.  
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*Lambton*—Rev. S. G. Livingston, Sarnia.  
*Lanark*—Samuel Barnes, Smith's Falls.  
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*Lennox and Addington*—Stephen Gibson, Nanapanee.  
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*Manitowlin*—Rev. J. L. Robertson, M.A., Gore Bay.

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*Ontario, South*—M. Fowke, Oshawa.  
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*Renfrew*—R. D. Boyle, Cobden.  
*Russell*—Rev. J. McC. Kellock, Moorewood.  
*Simcoe, Centre*—Wm. Fryer, Collingwood.  
*Simcoe, South*—Henry Grose, Lefroy.  
*Simcoe, North*—Rev. J. Skene, Hillsdale.  
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**ONTARIO REPRESENTATIVE ON THE INTERNATIONAL EXECUTIVE COMMITTEE**—J. J. Maclaren, LL.D., Q.C.

THE EDITOR  
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November 30

## INTRODUCTION.

THE Editing Committee have much pleasure in sending forth "Doers of the Word and Work," or the Report of the Thirty-Second Provincial Sabbath School Convention. As one results of this Convention, it is confidently hoped that the Word will be all the more truly done by the doers of the work, and that the work will be the better done by the doers of the Word.

With a satisfaction that is pardonable, because it is with strict regard to fact, we point out the circumstance that the Association is once more free from debt, and commences its thirty-third year as a strong runner, unencumbered with burdening weights.

The "Mission Work" reported as done in the north and north-western parts of the Province, proves that the fishers have launched out into the deep of a great sea whence a great draught has been taken, and whence greater draughts may yet be taken. That success has encouraged the Association to find a place in the estimates of the coming year for a sum of money wherewith to prosecute even greater missionary undertakings.

The Department of Normal Work has received a great impetus, and larger measures of success are yet within our reach. This is true also in regard to the Primary work.

Our Province had in 1886 only 30 organizations. It has now 250. In order to cope fully with what yet remains to be done, it has been determined that the watchword of the year be "Forward!" and that our lines be flung further eastward as they have hitherto been westward. It is therefore earnestly desired that the counties and the townships west of Toronto allow General Secretary Day to prosecute the work of organization east of Toronto, and so complete the Sabbath School circumvallation of the whole of Ontario.

We missed at our convention the bright and vigorous presence of the late lamented William Reynolds, the International Field Secretary. Long life was denied to him, but he did much to show that he had lived. Our friendship for him was love without either flowers or veil.

This little volume goes forth with an earnest hope and fervent prayer that it may help all its readers to look up and lift up, to get heaven for themselves and for others, and to make them all better and braver soldiers of the Cross. Hold in memory our next Convention at Peterboro', in October, 1898.

JOHN A. PATERSON.

November 30th, 1897.

For the Editing Committee.

### HISTORICAL LIST OF PROVINCIAL S. S. CONVENTIONS.

| PLACE.            | PRESIDENT.                                   | DATE.                  |
|-------------------|----------------------------------------------|------------------------|
| 1. Kingston       | Hon. James Ferrier, Montreal (deceased)....  | Feb. 11, 12, 13, 1857. |
| 2. Hamilton       | Rev. W. Ormiston, D.D.....                   | Sept. 5, 6, 7, 1865.   |
| 3. Montreal       | Sir J. W. Dawson, LL.D., F.R.S., F.G.S. .... | " 4, 5, 6, 1866.       |
| 4. Toronto        | Rev. F. H. Marling .....                     | Oct. 8, 9, 10, 1867.   |
| 5. St. Catharines | D. W. Beadle, B.A. ....                      | " 6, 7, 8, 1868.       |
| 6. Belleville     | Hon. Billa Flint (deceased) .....            | " 12, 13, 14, 1869.    |
| 7. Galt           | Hon. James Young .....                       | " 11, 12, 13, 1870.    |
| 8. London         | Alfred Rowland .....                         | " 10, 11, 12, 1871.    |
| 9. Montreal       | Rt. Rev. Bishop Bond .....                   | " 15, 16, 17, 1872.    |
| 10. Toronto       | Daniel McLean .....                          | " 21, 22, 23, 1873.    |
| 11. Brantford     | Judge Jones .....                            | " 13, 14, 15, 1874.    |
| 12. Hamilton      | William Edgar .....                          | " 12, 13, 14, 1875.    |
| 13. Belleville    | William Johnson .....                        | " 10, 11, 12, 1876.    |
| 14. Guelph        | Ed. W. McGuire, M.D. (deceased) .....        | " 9, 10, 11, 1877.     |
| 15. Peterboro'    | J. Frith Jeffers, M.A. ....                  | " 8, 9, 10, 1878.      |
| 16. Toronto       | Hon. S. H. Blake, Q.C.....                   | " 7, 8, 9, 1879.       |
| 17. Brampton      | J. W. Beynon, Q.C.....                       | " 24, 25, 26, 1882.*   |
| 18. Cobourg       | D. C. McHenry, M.A. (deceased).....          | " 23, 24, 25, 1883.    |
| 19. Brockville    | John M. Gill .....                           | " 21, 22, 23, 1884.    |
| 20. Stratford     | J. J. Crabbe .....                           | " 20, 21, 22, 1885.    |
| 21. Hamilton      | George Rutherford .....                      | " 26, 27, 28, 1886.    |
| 22. London        | William Bowman .....                         | " 25, 26, 27, 1887.    |
| 23. Kingston      | Abraham Shaw .....                           | " 16, 17, 18, 1888.    |
| 24. Toronto       | J. K. Macdonald .....                        | " 22, 23, 24, 1889.    |
| 25. Brantford     | W. N. Hossie .....                           | " 28, 29, 30, 1890.    |
| 26. Ottawa        | Alex. Mutchmor (deceased) .....              | " 27, 28, 29, 1891.    |
| 27. Guelph        | James A. McCrea .....                        | " 25, 26, 27, 1892.    |
| 28. Toronto       | R. J. Score .....                            | " 24, 25, 26, 1893.    |
| 29. Belleville    | H. P. Moore .....                            | " 23, 24, 25, 1894.    |
| 30. Toronto       | John A. Paterson, M.A. ....                  | " 22, 23, 24, 1895.    |
| 31. London        | John A. Paterson, M.A. ....                  | " 27, 28, 29, 1896.    |
| 32. Hamilton      | J. J. Maclaren, LL.D., Q.C. ....             | " 27, 28, 29, 1897.    |

\*There was no Provincial Convention held in the year 1890, and in 1881 the usual Annual Convention gave way to the Third International S. S. Convention, which was held in the city of Toronto, 22nd, 23rd and 24th June, and presided over by Hon. S. H. Blake, Q.C.

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*Sabbath School Association of Ontario.*

REPORT

OF THE

THIRTY-SECOND ANNUAL

PROVINCIAL CONVENTION,

Held in Centenary Methodist Church, Hamilton,

ON THE 27th, 28th and 29th DAYS OF OCTOBER, 1897.

WEDNESDAY AFTERNOON, OCTOBER 27th.

THE President, J. J. MACLAREN, LL.D., Q.C., called the meeting to order promptly at two o'clock, and introduced the Rev. J. V. SMITH, D.D., pastor of the church, who led the devotions by giving out "Blest be the Tie that Binds." Mr. WHITE and Rev. Dr. WILLIAMSON led in prayer. After singing "Nearer, my God, to Thee," Rev. Dr. SMITH read Job xxviii., followed by Rev. J. McEWEN and Mr. J. A. PATERSON, who led in prayer.

The PRESIDENT said: Fellow-workers,—I am pleased to meet so many of you in another annual convention. The past year has been an eventful one in our work. From the reports of the officers and the Executive Committee, which will be laid before you, full particulars will be obtained. I cannot refrain from referring to one point: the incubus of debt which has weighed so heavily upon us for the past few years has been entirely removed, and we meet to-day without any liabilities and with a small sum in the treasury. (Applause.) From the printed programmes that have been in your hands for some time, you will see that we are to have a feast of fat things. We are to have the privilege of hearing from several of the most distinguished workers on the continent, from the United States and from the Province of Quebec, and I have no doubt that your verdict will be that which I have heard expressed by workers abroad, that we have in this Province many who are the peers of those in any part of the field. Amid our rejoicings, there is sadness. A number in our

own ranks have fallen since our last convention; and our thoughts turn instinctively to the late Field Superintendent of the International Association, our beloved William Reynolds, who was with us at London last year, but who was taken to his reward a few weeks ago in the midst of his labors. In the International Executive at Chautauqua in August last we planned his work for the coming year. How little we knew that God had planned it otherwise. Let us all endeavor to catch something of his spirit and devotion to the work.

J. A. PATERSON, of Toronto, seconded by W. N. HOSSIE, of Brantford, moved the following resolutions, which were adopted:

1. That the President nominate a committee of fifteen, who shall nominate a Business Committee of twenty-five members, a Committee on Resolutions of nine members, a Committee on Registration of five members, and make such other nominations as may be referred to them by the Convention.

2. The Business Committee shall report to the Convention any changes that may be found necessary in the programme. It shall nominate a president, vice presidents, two minute secretaries, a General Executive and a Central Executive for the coming year, and attend to such other matters as may be referred to it by the Convention.

3. That the following rules be adopted for the transaction of business at this Convention:

(a) The schedule time of the programme shall be strictly adhered to. If any item is not completed when the time for some other item is reached, the latter shall be taken up. The Business Committee shall arrange a time for the disposition of any unfinished business.

(b) All resolutions offered shall be in writing. When a motion is moved and seconded, it shall be referred without discussion to an appropriate committee.

(c) No delegate shall speak more than once on any question, nor more than five minutes at a time, without the leave of the Convention, which shall be granted or refused without debate.

The President named the following Nominating Committee: H. P. Moore, Acton; R. S. Wallace, Hamilton; Rev. R. J. M. Glassford, Guelph; R. W. Clarke, Millbrook; R. J. Score and Mrs. Stanton, Toronto; Rev. C. L. Thompson, Stirling; Rev. L. W. Thom, Flesherton; D. A. McDermid, London; F. B. Holtby, Mitchell; George Rutherford, Hamilton; John Jamieson, Penetanguishene; Frank Reid, Simcoe; J. J. Woodhouse, Toronto; Dr. Tilley, Bowmanville; A. Day, Toronto.

The Committee retired, and the President called for reports from different parts of the Province.

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## COUNTY REPORTS.

*Bruce East.*—Rev. Mr. MOYER—We organized the town of Walkerton and the four eastern townships of the county last May. Chesley we included in East Bruce. We have thirty-five schools. We had an enthusiastic meeting, and we are to have the next meeting in Chesley.

*Carleton.*—IDA J. GRAHAM—We had an excellent county convention at Carp, September 16th and 17th, 1897. Messrs. Clarke and Gribble rendered very helpful service. We have organized four townships during the present year. We have asked the schools for two cents per member.

*Dundas.*—W. G. SMYTH—Last year we had a county convention and one township convention, viz, Matilda. During the past winter Mr. Day visited the county and reorganized the townships of Mountain, Winchester and Williamsburg. The good results of township conventions and organization will be readily seen by the following comparison of last year's reports and this year's. Last year Matilda was the banner township, with 13 schools reported; Winchester, 9, and Mountain and Williamsburg, 6 each. Now, Winchester leads, with 16 schools reported; Matilda, 14; Mountain, 10, and Williamsburg, 6. Last year there were 347 teachers; this year, 456. Last year there were 2,665 scholars; this year, 3,401. Last year, 62 scholars joined the Church; this year, 137. Last year there was given for missionary and benevolent objects, \$280; this year, \$404.

*Durham East.*—Mr. GIVEN—We have held three township and one county convention, all of which were very successful. We had Mr. Day at our county and one of our township conventions.

*Durham West.*—Mr. JOHN DAVEY—Our county convention was held last May in Bowmanville. Rev. J. J. Redditt introduced the Home Class Department with good results, and Miss Munro organized a Primary Union. Our three townships are organized.

*Elgin West.*—J. H. McINTYRE—Our county and all the townships are well organized, and our conventions are full of interest and very helpful.

*Frontenac South.*—A. RITCHIE—An interesting county convention was held at Sunbury, Feb. 17th. Mr. Day was present and contributed largely to its success. The *Kingston News* gave a fine report of it. The townships of Loughborough and Portland have a joint association.

*Grenville.*—A. CARMICHAEL—The county is pretty well organized. We have a county convention every year, and a convention in each one of the municipalities; they are very well attended. In some of our townships are travelling secretaries appointed to visit all the schools in the township. The work is prospering.

Mr. ARCHIBALD, General Secretary of the Quebec Association, said: Yesterday I had a letter from one of the officers, asking if I could not hold a series of one or two days' institutes in that county. It is a great pleasure to assist in the work occasionally in that end of your great province. We have our Brother Day with us occasionally, and he has helped us very much and we are reciprocating wherever we can. At present I have an engagement for Glengarry county also. That end of your province needs help. That is the hardest end, I fancy, because it is nearest to Quebec. (Hear, hear, and laughter.)

*Haliburton*.—JOHN H. STURGES—Ours is essentially a missionary district. We have long distances to go to school. We have 21 schools in our county, only 10 of which have reported, 300 scholars and 48 teachers. Our county organization was formed in 1892, and we have had an annual convention ever since. We are not able to contribute very much, but we felt that we were responsible to a certain extent for the debt hanging over this Association, and we collected in our schools \$6.40 towards it. Our county work is going on very favorably.

*Halton*.—REV. T. R. CLARKE—Our county is well organized and progressing. The chief thing is the new map, which is creating special interest in our Sabbath School work.

*Haldimand*.—J. W. PATTERSON—The county is thoroughly organized. It is divided into six districts. During the past year four very successful district conventions were held. Our annual county convention was held in the month of September at Caledonia. We were greatly pleased to have with us our General Secretary. Mr. Day's work among us was a great inspiration.

*Hastings South*.—S. RUSSELL—Our association was formed two years ago, and embraces the townships of Sidney, Thurlow, Tyendinaga, and the towns of Deseronto and Trenton. The annual convention was held this month, and the Rev. J. McEwen delighted all with his enthusiastic and helpful addresses.

*Huron*.—R. HOLMES—Our county convention was held at Clinton, August 24th, and was combined with the Christian Endeavor, a day being devoted to each. It was a great success. During the year four township conventions, representing eight or nine townships. Every school is visited at least once a year by the Visitation Committee.

*Lincoln*.—REV. WRAY R. SMITH—This county is without form and void so far as Sabbath School organization is concerned. I hope something will be done by the Executive Committee that will enable Brother Day to associate himself with myself, and any others we may be able to find, and organize it.

*Ontario South*.—W. J. DALE—The county has been organized about thirty years, and is composed of the townships of Pickering,

East and West organized and five out of forty

*Peel*.—D. G. convention held full. Our four

*Peterboro'*.—some of the time. However usual townships Union for the There are three

*Rainy River* district for a School convention There are no received one estimated in coming 12 schools in A few institutes have been made town of Rat we want the district shall

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*Wentworth* of five townships for county convention

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East and West Whitby, and the towns of Whitby and Oshawa, all organized and holding annual conventions. The reports cover thirty-five out of forty-five schools.

*Peel.*—D. GRAHAM—I present the printed report of the last county convention held January 19th and 20th, 1897. It was very successful. Our four townships are organized.

*Peterboro'.*—Rev. Mr. REEVES—This year, owing to a change in some of the officers, the yearly contribution was not forwarded in time. However, the amount, \$85, will be on hand shortly. The usual township conventions have been held with success. A Primary Union for the county has been formed of local unions at three points. There are three Normal classes at two points in the county.

*Rainy River.*—Rev. A. ANDREWS—I have been a resident of this district for a year and a half, but I have heard nothing of a Sabbath School convention having been held during the past two years. There are no officers at present to report, and I am here because I received one of your very excellent programmes in time to feel interested in coming to the Convention. (Hear, hear.) There are at least 12 schools in the district, with about 150 officers and 950 scholars. A few institutes or conventions would be helpful. Arrangements have been made for a report of this Convention to be given in the town of Rat Portage on the first Sunday evening in November, and we want the Association, if possible, to make provision so that the district shall be organized.

*Waterloo.*—Rev. R. ATKINSON—The county held its 21st annual convention at Elmira, on the 7th and 8th of this month. It was well attended and very helpful. Three townships, Waterloo, Wellesley and North Dumfries are organized, and held good conventions. We hope to organize the two remaining townships this year.

*Welland.*—S. DOUGAN—The 18th annual county convention was held at Port Colborne, October 12th. Of the eighty-five schools in the county, thirty-six reported. Four out of eight townships are organized. At the late convention a committee was appointed in each district to visit the schools and endeavor to bring them into more active co-operation with the Association.

*Wentworth North.*—A. BOYNTON—We held a county and two township conventions during the year. There are official visitors for the different townships.

*Wentworth South.*—Mr. MARSHALL—Our association is composed of five townships, organized in four township associations. All these townships for the past year held a convention, and we have held a county convention every year since organized.

*Wellington.*—Rev. Mr. THOM—Number of schools reported, 106, out of 125, at our last convention, in Belwood. Last year was probably the best convention we ever had for Sabbath School workers.

The first part of the time was given to Normal Class work. The workers were specially hearty. We have the county organized into township associations, and they hold annual conventions, and the work is going on very earnestly.

*York East.*—Mr. STEWART—In the Sabbath School field we are a gerrymandered county. Our two township associations correspond direct with the Provincial Association. The Scarboro' Township statistics are in the hands of the Secretary, and I presume Markham is also, and these two go to make up East York to-day. We hold our township conventions annually. Delegates are appointed by each township to visit the other, and have a place upon their programme, so that our township conventions partake much of the nature of a county convention. Every school is in touch with the Association. The President visits every school, and reports to the Secretary. It is enjoined on all classes to contribute towards this Association.

*York North.*—P. W. PEARSON—In North York Sabbath School work continues to flourish spiritually, educationally and financially. Each of our five township associations held very successful conventions. Interest in the provincial work is increasing. There is a strong desire to know what work the Provincial Executive are undertaking, and a willingness to aid in that work.

*York West.*—T. L. MOFFAT—Forty schools reported to our County Convention, held in Maple, last February. Representatives have been appointed to visit the schools, to bring them into closer touch with county and provincial work. Three successful township conventions have been held, sustained chiefly by local talent. At Toronto Junction a Primary Union has been formed, and a successful Normal Class, under the Rev. Mr. Rae.

#### CITY REPORTS.

*Brantford.*—W. N. HOSSIE—The city was organized in 1871, by the late William Reynolds. Last year no convention was held. Every school was visited by the Secretary, and a brief address given. Blank forms were left, from which have been compiled the returns sent to the Secretary.

*Guelph.*—H. J. B. LEADLAY—Out of a Protestant population of 10,399 there are 3,728 enrolled in the Sabbath Schools. A joint service was held on Jubilee Sunday, and at 4.21 all joined in the National Anthem. The public meetings of the city association have been fairly well attended.

*Hamilton.*—W. BALE—Hamilton Association has had a good deal to do during the year, in preparing for this convention. We hope to receive great benefit from it.

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*St. Catharines.*—Rev. Mr. CASSIDY—There are fourteen schools in the Association besides the colored Methodist school, and a school carried on by the Brethren, making sixteen, and two Roman Catholic. We need organization. We would like to join the county association or co-operate with the provincial authorities in setting it going.

*Toronto.*—Mr. BATES—I would like to report from the south wing of the Central Prison. We have about 230 scholars. We are not anxious to increase the membership. (Laughter.) We have about thirty-five teachers on the average. A number of the men sent in requests for prayer during the week. We hold prayer-meetings on Monday evenings from seven to eight o'clock. The last night I was in the prayer-meeting, I told them I was coming here and would like to have a message from them. I asked them to carefully consider what they were going to do, and to hold up their hands, those who were converted from the time they came to the Central Prison Sunday School, and out of twenty-three attending the prayer-meeting I had eleven hands go up. (Hear, hear.)

The PRESIDENT—The organization of Toronto has been on the minds of the Executive for some time. We came to the conclusion that you cannot organize Toronto—for the sake of organization. You can organize them for work. The first work that we have planned is a house-to-house visitation, an endeavor to take the religious census of the whole city on one given day. (Hear, hear.) We had taken the preliminary steps, but it was deferred by the uncertainty as to the time when the contest for Sunday cars would come on. I am in hopes that by the time we meet again we will have a city organization.

The PRESIDENT introduced the Rev. W. W. Weeks, of Toronto, who would speak on

“SEVEN STEPS OF PROGRESSION IN A SABBATH SCHOOL TEACHER'S EFFICIENCY.”

Mr. WEEKS—The subject assigned me is found in Peter i. 5. The greatest honor given to woman is motherhood. For a woman to neglect the fireside for anything else in all the world would be as though our gracious Queen gave up her splendid Empire to become the leader of a little African tribe. The cradle is more important than the ballot-box. Next to motherhood the greatest honor conferred on any individual is the care of a Sabbath School class. The greatest possible care should be taken in the selection and preparation of Sabbath School teachers. I would rather nail up the doors of every Sabbath School in the land than have improper men and women try to teach the boys and girls. I would rather have twenty or even fifty in a class, under an efficient teacher, than to have that class divided into three or four classes with only one good teacher and the

rest unfitted for the work. Now, what are the seven steps in a teacher's preparation? The Apostle here lays down the starting point, "Add to your faith." He never intimated that anybody should go into the great work of soul-saving and soul-feeding without faith. The unregenerate Sabbath School teacher is one of the most dangerous persons in any community. Would you think of trusting your boy and girl on the precipice of Niagara with a guide who is stone-blind? Surely we will not trust our boys and girls to walk a path fraught with infinitely greater perils than that at Niagara when the leader is blind, not knowing the first principles of the Gospel of Christ. "Add to your faith virtue." We have no single English word that fully expresses the meaning of the word here rendered virtue. One translates it by *courage*. A Sabbath School teacher must be a brave man or woman, brave enough to be loyal and true to God's Word no matter what anyone may say about it. Another has rendered it *fortitude*—that is, resolution, purpose. The teachers who are in their places just because they were dragged in by the superintendent ought to be kicked out. I don't believe in Sabbath School superintendents forcing people to teach Sabbath School classes. These young lives so plastic, so easily moulded, ought only to be trusted to men and women who believe they are there as God's servants to do a special work for Him. Then there is the thought of *endurance* in virtue, that is, the kind of life which persists until it realizes what is set before it as its ideal. We want a class of Sabbath School teachers who will teach because they believe God wants the work done, and who will stick to it fifty-two Sundays in the year. A teacher should be like the lighthouse keeper's boy in Norway who, when the father was unable to return, helped his sister by allowing her to stand upon his body while she held the light in the window. When his sister asked him, "Johnnie, does it hurt?" he would say, "Yes, Mary, it hurts, but keep the light there." "Add to virtue knowledge." You may have courage, resolution, endurance, but if you do not know the Word of God you have no business to try to teach other people. To-day we have so many helps of all sorts, that the teacher just reads off the question and the scholar reads off the answer, and they call that teaching. If that be the way to lead people to Christ we had better try to convert all the parrots in the country, because I think you might teach them the same way. (Hear, hear.) I know men and women teaching Sabbath School classes who can scarcely locate the books in the Bible, and as to quoting a dozen texts in the sacred Scriptures, they could not do it, and yet, forsooth, we trust them to teach our boys and girls the things that make for eternity. Some Sabbath School teaching reminds me of a story they tell of a colored preacher who could scarcely read. He had a class of boys who thought they would have a joke at his expense, so they pasted two leaves together, and he read about Adam's wife, "And she was"—and he turned over, and this was about the ark—"300 cubits long

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and 50 cubits wide." "Well," he said, "boys, what kind of a critter was she anyway! Now," he added, "boys, this proves the inspiration of the Scriptures, for the Bible says we are fearfully and wonderfully made." (Laughter.) "Add to your knowledge self-control." The teacher must have complete control of *himself* before the class. I have seen a Sabbath School teacher get angry and box the ears of his boys. He ought to have had his ears boxed for doing it. If you cannot rule a boy don't try to teach him. Pass him over to somebody else. I know people who want to teach Sabbath School classes on the Sabbath and attend the theatre and card-table the rest of the week. If you cannot serve God seven days in the week you have no business in the Sabbath School class. Whatever you may think about it, the boys and girls don't want a card-playing, theatre-going, dancing teacher. (Hear, hear.) Then add to your self-control patience. Sabbath School people of all people in the world need patience. We ought to have the patience to wait. The trouble is we get impatient. What God wants is that we do this work quietly day by day and leave the results with Him. A Sabbath School teacher in England had a very trying boy in her class. Three times the superintendent expelled him from the school, and three times she brought him back with tears and pleaded to have the boy remain. He was the worst boy in the town, but by and by she touched his heart with the truth; he responded to it and became a converted man. He was the great Dr. Robert Morrison, prince of missionaries. After all, what we call bad boys are not bad boys. There are no bad boys or bad girls, though there may be bad men and bad women. They are only misunderstood and mishandled boys. Every boy will go right if you treat him right. If you have a bad boy deal carefully with him, because under the surface of that cantankerous youth there is the making of a hero; and we ought to have enough faith in God to believe that He can and will bring out that splendid nature that is in him. Add to your patience godliness—godlikeness; that is, an earnest consistent life lived before the boy. Next to his father the boy's ideal is his Sabbath School teacher. Next to her mother the girl's ideal is her Sabbath School teacher. We cry out very much about our ministry; we say the ministry must be clean; that those who stand behind the sacred desk should be above reproach. Pre-eminently that should be true of those who sit before the Sabbath School class. I was struck the other day while reading a text, that you have often read, in connection with the sending out of the seventy. On their return they said, "Even the devils are in subjection unto us." Now note what Jesus said to them: "Rejoice not that the spirits are in subjection unto you, but rather rejoice because your names are written in heaven." They were sent out to preach, but because they had the miracle-working power they gave up preaching and went to casting out devils, but the Lord gave them a gentle rebuke. He said, "It is a greater thing to write a name in

heaven than to cast out devils," and so it is. It is a greater thing to bring a boy to the Lord Jesus Christ than to keep him from smoking and lying and drunkenness. Suppose you do cast out the devil that is in the boy and you do nothing else, what have you gained? I read in the Good Book of a man out of whom the devil was cast, and the evil spirit went away, and they swept and garnished the place. But he came again and brought with him seven other devils, and they went in and possessed the man again, and the last state was worse than the first. "Add to your godliness brotherly kindness." Now, brotherly kindness is a peculiar thing; it is different from most kindness. Brotherly kindness is always faithful. A brother will be faithful in warning his brother. He will never go around and tell anybody else what his brother has done; he will go straight to the brother himself. Be frank with your class, and be earnest with them. If anybody comes to me and says, "I have a bad class, I wish I had any other class," I say, "Give it up; if it is a bad class you have no right to teach it." Nobody ought to teach a class unless he thinks it the best class in the whole school. "Add to brotherly kindness love." This is not one of the stones in the structure. The foundation in the structure I said was faith; there is where we begin. Then we have all these stones piled up; and what is love? Love is the mortar to bind them together. There is to be love in our patience and virtue, and love in our self-control, love in it all; and if I love God first, then I love souls rightly. Now, we appeal to men and women to work in our schools, and why? Because we need teachers; because the Sabbath School is the nursery of the Church. Brethren, this is too low a standard. We appeal for efficient workers because the Lord Jesus Christ loves them, the boys and girls, and we profess to love Him. He said to Peter after His resurrection: "Simon, son of Jonas, lovest thou Me? then feed my sheep. Simon, son of Jonas, lovest thou me? then feed my lambs." This is not love for the sheep, not love for the lambs, but love for the crucified and risen Christ was to sway Simon's life. To you and me, as Sabbath School workers, God has given this great privilege of moulding young lives week by week. Let us be sure that in all our moulding we begin with Christ, carry it on through Christ, and crown it with Christ, because without that our Sabbath School work will only be a mockery.

Every parent ought to attend the Sabbath School and know what kind of a man or woman is teaching the child. (Hear, hear.) Too many parents simply make Sunday afternoon a time when they can unload their children on a dry nurse to take care of them for an hour or two, while they have a sleep. (Laughter.) For shame! For shame! When you are so careful in examining the public school teacher; when you are so careful about your child physically; when you are so careful about your child morally, and so—oh, what shall I say—so shamefully careless about your child spiritually! Oh, fathers and mothers, be in the Sabbath School, stay by the Sabbath School,

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watch the class, know the character of the man or woman who teaches your children; and when the parent makes the Sabbath School the means of developing the child's life, then the home, and the Church, and the school, the great trinity of powers to bless our race, will work with God the Father, Son and Spirit, for the uplifting of our entire humanity.

Singing, "Jesus, Saviour, pilot me."

The PRESIDENT—The Nominating Committee will now present its first report.

Rev. R. J. M. Glassford, Secretary, presented the following report:

*Business Committee.*—R. J. Score (Chairman), Rev. A. Andrews, Cyrus A. Birge, Rev. R. J. M. Glassford, Rev. R. Atkinson, Rev. J. R. Bell, Geo. Rutherford, Geo. E. Mack, A. J. Donly, J. A. Paterson, David Graham, Rev. T. A. Moore, H. P. Moore, Rev. E. A. Harrison, Dr. W. E. Tilley, Alfred Day, R. W. Clarke, D. A. McDermid, Rev. Mr. Skeene, Rev. C. L. Thompson, William Fryer, L. G. Jackson, Dr. Harrison, R. C. Weese, F. B. Holtby.

*Resolution Committee.*—Rev. J. J. Redditt (Chairman), W. N. Hossie, Rev. R. J. Elliott, W. S. Given, Rev. J. C. Tibb, Rev. J. McEwen, Rev. E. R. Hutt, Frank Reid, J. A. McCrea.

*Registration Committee.*—Rev. Dr. Henders, Dr. Emory, John Henderson, Miss R. J. Andelle, Miss L. Watson.

On motion, the report was adopted.

The Convention adjourned at five o'clock.

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### WEDNESDAY EVENING, OCTOBER 27th.

The President in the chair. Song service conducted by Professor Excell, and the devotional exercises by Rural Dean Wade, who read 1 Timothy ii. 1-8, and offered prayer.

The President introduced His Worship MAYOR COLQUHOUN, who gave an address of welcome, as follows: One of the most pleasant duties I have to perform is from time to time to welcome to the city such associations as yours. The pleasure is enhanced this evening by the fact that I did not expect to be able to be here. This country this year has been specially favored by being visited by associations of world-wide reputation—the British Scientists' Association, the British Medical Association, and now, in Toronto, you have the World's W. C. T. U. Convention. I have to welcome an Association the members of which are, in their earnest endeavors, laying foundations upon which is based the whole social fabric for the moral training of our youth. Without that foundation the grandest superstruc-

ture which science can build or human ingenuity invent will ultimately fall to the ground. Good morals are a nation's strength, and without them a nation cannot stand. I trust you will carry back to your homes the most pleasing memories of your visit to Hamilton, and that this will not be the last occasion on which we will have the pleasure of seeing you here. I wish you God-speed in your good work, and I have to thank you for the privilege accorded me of welcoming you to-night to the city of Hamilton on behalf of the citizens. (Applause.)

The President then introduced Rev. Dr. BURNS, representing the Ministerial Association, who said: It is pleasing for me to welcome such an audience as this, especially because in the chair is an old college mate of my own, and whom I congratulate on his honored position, and I know he will honor the position. Everybody knows that the Ministerial Association is glad to see you, because the Sabbath School workers are really the right hand of the Church. In the city of Hamilton the ministers are in perfect harmony. We acknowledge each other's ordination, whether episcopal or otherwise; and one of our Episcopal brothers here led our services to-night, and we rejoice in him and call him brother from the core clean out to the line. (Applause.) As an old worker, who began work forty-five years ago in the old Richmond Street Church, Toronto, I would say to the younger ones who possibly are at the first Provincial Convention that they ever attended, Watch; keep your eyes open; watch with mouth, eyes and ears; take in everything, and take it in just as it comes, and don't take it in a captious spirit. I was never at a meeting in my life without learning something. You ought to be on the alert to pick up things. Another thing, don't lose your individuality while you are in this Convention. There will be half a dozen people that will probably say things better than any other half-dozen in the Convention; that is always the case. I need not hesitate to say, personally I am glad to see you. In the name of the Ministerial Association, who were good enough to elect me President and to repeat the election, although I never was a pastor in this city, I welcome you with head and heart and hand. (Applause.)

The President next presented to the Convention, R. S. WALLACE, Esq., President of the Hamilton Sabbath School Association, who said: I am asked to welcome the delegates to our city on behalf of the citizens, and Sabbath School scholars, teachers and officers, and those who are interested in our work in Hamilton. There is something very encouraging and significant in the fact that the Chief Magistrate of our city can stand upon a public platform such as this and welcome you as Christian workers, and I trust the time will come when it will be one of the qualifications for civic and parliamentary honors that a man shall throw himself heartily into God's work in this world, and that all the heads of our nation must be men who are not afraid to recognize their God. (Hear, hear.) The grandest work that God can

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give to man is the building up of the small boys and girls of our nation. We love our nation; and we desire to see those boys and girls grow up into good men and women; and I believe that from these Sabbath Schools of to-day, if properly taught in the fear of God, there will emanate not only good men and good women, but good ministers and good mayors. I want to thank you again for coming to our city. We desire to make it pleasant for you, and if there is anything that the Committee has done, or does, or will do which is not entirely in the line of your own thoughts, kindly complain to any one of us and we will try to rectify it. (Applause.)

The PRESIDENT—Mr. Mayor, Dr. Burns, Mr. Wallace: Allow me, on behalf of this large and representative Convention, to express to you our appreciation of the very cordial words of greeting to which we have just listened. The delegates have anticipated me in their response to your welcome, for they have come to this good city of Hamilton in much larger numbers than we have usually gone to Provincial Conventions. (Applause.) We have thus anticipated the cordiality and warmth of your welcome, and we are here, prepared to enjoy it to the full. We are very much gratified at being so magnificently lodged; in this church and in the rooms in the rear we seem to have all the appliances that are necessary for a large convention and for committee work. We cordially and heartily reciprocate these very warm words of welcome to which we have listened. (Applause.)

After singing Hymn No. 110, "We are Marching," the President introduced Mr. JAMES MASSIE, late Warden of the Central Prison, Toronto.

Mr. MASSIE said: I have been asked to give a brief address, on "Points of Deformity in the Citizenship of To-day." My address will apply more directly to such as from choice or environment, or from improper training, develop a type of character the opposite of that citizenship which should be characteristic of all who enjoy the freedom of conscience and liberty we do, but of whom it must be said, by far too large a percentage are deformed mentally, who, by their acts, mar and deface what, but for anomalous deformity, would be beautiful and lovable. I pass at once to the main source from whence deformity in the citizen comes—the home. It is not the home of the poor alone, but the home within which, as seen by its effects on the family, there is exerted the influence of bad example, lax discipline, or no discipline; the home out from which comes the class of boys and girls who develop into the men and women who occupy the cells of our jails, and prisons, and asylums. That there is a manifest spirit of insubordination and irreligiosity prevalent among the young lads in our Canadian cities of to-day is obvious, showing itself even in the Sabbath Schools. In past ages certain nobles of the East were trained in their boyhood both to obey and to command. It is for lack of such training in the family that so many of our boys, even of highly respectable parentage, become pests and a menace to society. We

read of the rapid decrease of crime in Great Britain, attributed largely to the improved system of prison management, a fact which statistics sustain. Imprisonments have greatly decreased, but committals to reformatories have concurrently increased, whilst detentions in industrial schools have vastly augmented; but so successful is the system of management that the criminal ranks are not recruited, and crime is steadily on the decrease. Why should it not be the same in Canada?

The home of to-day is responsible for the development of criminal tendencies, from the lack of training in individuality and self-respect that comes with it. The increase in number of defective, delinquent and deformed in our cities is one of the social problems of the time. The tendency to seek city life by those born in the country is an important factor in it. Upon entering city life, the morally and intellectually weak individual naturally gravitates into associations with the criminal class. The morally weak, even when they have attained to manhood, yield too readily to temptation. How much more susceptible to it are the young, who are weak and untrained in personal responsibility, who have not been looked after under good directive home instruction. What is required to check and remedy the increasing deformity in the citizenship of to-day is the cultivation of the principles referred to as lacking in the family life, the development there of self-respect, knowledge of God's law of purity in thought, speech and behavior, honesty, truth and love; to this end the Sabbath School should aid the home, and of their full responsibility in this regard all teachers should be conscious and strive for the fullest measure of success in their work. The boys are sent to the school without any preparation by their parents; when in the class the teacher is often unable to control them, and instead of acquiring religious instruction, the school becomes the nursery of positively bad habits and evil intercourse. The responsibility resting upon teachers is truly very great; doubtless they are conscious of it, and in some cases being unable to contend against the difficulties and discouragements they meet with from week to week, eventually give up the work in despair. A writer recently submitted, among other, these three questions: "Is the home a mere *addendum* to society? Is the home an assistant to the Church? Is the family an aid to the Sabbath School?" Recently the statement was made by an active city missionary in Toronto, that in a street containing 117 dwellings, only fifteen of the families attended any place of religious worship. If they go to no place of worship, in obedience to God's commands, it may be concluded that He has no place in the family, and that in it there is neither altar nor priest. If, in the home, the Christian character is not developed, then deformity takes its place, and it is in very deed and truth in too many instances only an *addendum* and a menace to society. The home and the Sabbath School should be reciprocal in their work, and aid the Church thereby. To a limited

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extent this is so, but it is by far too limited. It stands in indisputable evidence that the increase of crime in the North American Continent is appalling in its magnitude. In Canada the increase is not so apparent as in the land across the lakes, but in a measure it is as real. The reason for its being less noticeable here is that justice in all its departments is administered impartially, unbiased and uninfluenced by the subtle means exerted over there, so that the deterrent effect thereof restrains the criminal to a greater extent here than in the States, and then there are fewer chances of escape from justice. Then, again, many of the criminals of Canada seek the States as their field of operation. Take the statistics of crime as to nationality in the United States, as I have seen them truthfully exhibited, and we are astounded at the number of Canadians that figure in them. Many men and women engaged in Sabbath School work visited the Central Prison during my wardenship, to inquire after lads who had at one time been in their classes, who, during, or after, an interview with them would say, in expressing their sympathy and apologies for the prisoner, that the cause of their criminality was bad associates; but when inquiry was followed up, it was invariably revealed that the company they kept was their own choice. Their parents knew the sort of companions they spent their evenings with, yet made but little if any effort to restrain them, and not till after their incarceration did they realize to the full the consequence of their indifference, and the result of their neglect.

What I have said may possibly lead many to look upon the darker side of matters. I wish to say a word of encouragement to all engaged in Sabbath School work. You never know when you are going to accomplish good. To illustrate, I will tell you one of the many incidents I could relate to you. On my way back from New York, while walking on Main Street, in Buffalo, I was passed by a man, who looked at me very closely, then passed to the other side of the street with his two boys. Leaving them there, he came back to me and said: "Mr. Massie, of Toronto, is it not?" "Yes." "Do you remember me?" "I remember the face, but I cannot recall the name." "Why," he said. "I was one of your boys." I had been so long associated with St. Andrew's, in Guelph, and St. Andrew's, in Toronto, that I said, "Which of the two?" "No," he said, "I was one of your boys in the Central Prison; don't you remember me? I was sent from Toronto on a sentence of six months, for drunkenness, disorderly conduct and theft. I was as far down as it was possible for me to get; and when I went into the prison, after being there for a short time, I felt the want of whiskey to such an extent that I was prepared to commit any sort of crime in order to get whiskey. I was in the broom-shop, and was reported for misconduct, and taken into the hall. You came through to me, and read the charge against me, spoke to me for a few minutes, asked me to sit down, and sat down alongside of me. You talked to me as never man spoke to me before,

and, instead of punishing me, you took me back into the shop and told the guard to assist me. I was not reported again. I served out my sentence. At its expiration, I asked you for the loan of \$5.00, to take me out of Toronto, and away from my associates. You lent it to me. I returned it. I came to Buffalo. I got a situation at once. That is a good many years ago. I am now first salesman in one of the largest grocery stores (naming it). I am married. I have two little boys, you see, and a little girl at home. I am comfortably situated, and I am respected, too. I have never tasted liquor since, and I am esteemed by those among whom I work; and I give the Central Prison credit for it all." (Applause.) Now, I mention that to show that you sometimes think the material upon which you are working is scarcely worth your effort. You never know when it may turn out to be all right. Going down St. George Street, in Toronto, the other morning, to my work, two men were digging a trench. One of them called out very pleasantly, "Good-morning, Mr. Massie!" I said, "Good morning; I recollect the face, but I cannot recollect the name." "Oh, I am So-and-so (giving me the name);" and I said, "Yes, I remember you now; did you keep your promise?" "Yes, I have kept my promise to you; I have never gone back, and never will. I have steady employment, and I have no occasion to go back." (Applause.) I could tell you of many such incidents, but there is not time. Superintendents and teachers, upon you rest great responsibilities. Your work is two-sided—strengthen the home influence that is good; counteract, as far as in you lies, that home influence which is bad. Remember that in helping a child to the knowledge of God, you are helping humanity with a distinctness, with an immediateness, as some one has said, which no other help given to human creatures in any other stage of their life can possibly give again. Tell your boys that in their boyhood and manhood there is no time they can afford to waste; no door that might lead to wrong or the injury of another, they can afford to open, lest they may be unable to close it until irreparable injury should come to them. Tell it to them in sincerity, from a sympathetic heart. Tell it to them in a prayerful spirit of earnestness, aided and inspired by the Holy Spirit, and they will see the right when thus presented to them. (Applause.)

The PRESIDENT—So much for the seamy side of life by one admirably qualified to speak. We will have something of the brighter side of citizenship from a public man, who is also an earnest Sabbath School worker.

"THE DOMINANCE OF CHRISTIAN PRINCIPLES IN THE DEVELOPMENT  
OF NATIONAL LIFE."

Hon. JOHN DRYDEN—The theme I am asked to discuss contains two ideas closely related to each other—one, a much desired ideal, namely, true national life; the other, an important influence which may be used to produce it, namely, the power of Christian principles.

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It will help us in our discussion if we make plain what these mean. National life is but the sum of individual life in the nation, and every man, woman and child contributes something in the sphere of each to influence it. The nation is composed of individuals, and therefore, to touch the life of a nation, you must influence individual life. The development of national life is but a development in the individual of those principles which control his relationship to his neighbors and to the State. Let me now enquire what are some of the principles which are operating towards this end. The first I will mention is *unselfishness*. Christ taught both by word and example that in our life-work others must be considered and not merely ourselves; that each person is but a part of the whole, and each person has direct interest in all that concerns the whole. The whole community in this sense are bound up in each other. The general acceptance of this proposition would settle the social war between capital and labor. It would do away with the sweating system now becoming so prevalent the world over. It would forbid engaging in any business which, though bringing with it gain, carries with it wrong and ruin to others. It would bring cheer and happiness to thousands of homes made wretched by neglect and lack of sympathy. An acknowledgment of this principle implies that one chosen as a representative is bound to use his position in the interests of those he represents, while on the other hand they are bound to protect him in doing so. The next principle I will mention leading to the development of true national life is the duty of *self-control* and *self-culture*. The truest loyalty forbids giving way to natural passions leading merely to selfish gratification, but demands, when necessary, a personal sacrifice. The soldier who defends his country endures hardship, not to please himself but to help others; so he who desires the best interests of his country will find ample scope for similar sacrifice in promoting the public good in every department of the State. The greed for money, for pleasure, for power, for their own sake, is not calculated to develop national life, nor is it in accord with Christian principles. Self-culture gives to the individual great power—power intellectually, physically, morally, and power in many cases to gather together wealth. The Church realizes the need of developed and mature men and women, whose power may be used and felt, in uplifting those around them, and in encouraging resistance against wrong-doing; and just as true is it that the State needs in every department mature men, men of power, whose influence shall be felt in all that brings blessing to the people. Self-control and self-culture can never be reached without long years of training; without the process of what we call "education." Christ during His own life taught us the need of knowledge. His personal work was *teaching*, day after day and month after month, and one of His foremost disciples in giving advice to a younger man, wrote: "Study to show thyself approved—a workman that needeth not to be ashamed." How

often did his Master in His teaching say that? He used certain words in order that His followers might "*know*," and encouragingly He said, "Ye shall *know* the Truth, and the Truth shall make you free." It is manifest that there can be no development of true national life without attention be given to education. It opens every door of opportunity, commercially, intellectually and morally. The development of agriculture, manufactures, mining, commerce—all depend upon the right education of our people. Again, Christianity elevates and makes sacred the home, and I know of no more powerful influence tending towards nation building than the influence of *home life*. I shudder sometimes when I think of the home desertion which is practised in these days by the very best of our citizens. Everything seems to conspire against it; even the Church itself, which professedly upholds it, unites with other influences to destroy it. In many churches every night of the week is taken up with meetings of various descriptions. You have regular and irregular meetings, young people's meetings, old people's meetings, choir meetings, teachers' meetings, etc.; add to this the various meetings of various lodges and societies, temperance and otherwise, as well as frequent concerts and some tea-meetings, and in the midst of it all it is simply impossible to pay much attention to life in the home. Another principle, powerful in the growth of national life, is *right-doing*. The great Empire to which we belong rests upon this basic principle. Righteousness and justice, freedom and liberty, honor and fair play, have long been the bulwarks of her defence. In these things she commands the respect of the world. When her soldiers war, they fight for right and liberty. A nation of self-seekers and wrong-doers is never strong. Right-doing is especially important in high places, and the higher the position, the more important to follow it. For instance, I have heard it argued that a political lie or a professional lie is allowable, that these are not venal; and that in business, as in politics, wrong-doing must sometimes be resorted to and is allowable. But I have no hesitation in stating that a man or woman who tells a political, professional or household lie, is simply a liar. Does it concern us that we put in the highest places men without honor or integrity, who boldly debase their position, and sacrifice the public interest for private advantage? In this are we not endorsing what we otherwise condemn? Do we not express by our ballot approval of wrong-doing, and are we not thereby sharers in it? It is said that the force of competition compels men in order to succeed to do what otherwise they would condemn; that to compete successfully, you must fight the devil with his own weapons. I refuse to accept that doctrine. Wrong-doing may sometimes lead to temporary success, but not to ultimate success. A nation is not made in a day; it is always a process of growth, and what we seek for in national life, is not that which is temporary, but that which is stable and enduring. The world to-day is looking in every branch of trade for reliable,

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honorably men, and as their numbers increase, so will strength and steadiness come to the national life. One more principle leading to a true conception of national life is the giving of honor to whom honor is due. If the people are taught to believe that the position is honorable, they will insist on filling it with honorable men, and the reflex influence leads to individual acts of honor and integrity. "Fear God and honor the king," is a good motto for nation building. We are all loyal to her who is highest in the Empire; her position commands it, and her character deserves it. During her long reign she has won the admiration of the world, but in her Empire more, for she holds the affection of her subjects everywhere. Her name represents integrity and honor, and she is herself the best example to her people in this respect. But along with this regard for Her Majesty, comes an honest desire to honor all who are in authority. Sabbath School workers, week by week, teaching these and other Christian principles, are exercising a powerful influence in upbuilding our young nation and placing it on a permanent basis. It is one of the most important influences at work to-day in our land. We ought to value it more; it ought to receive greater encouragement. Love of law, of order, of righteousness, of country, are best learned in youth, and in no place are there better opportunities than in the class-room. In the hands of the teachers in our public schools and in our Sabbath Schools are really the destinies of our young country. Let us stop amid the bustle of the day to give a word of encouragement to those who are, after all, among the real builders of the nation, and in our desire for wealth, power, and influence, we do well to remember the truth which never grows old—"Righteousness exalteth a nation." (Applause.)

The PRESIDENT—It is a pleasure now to welcome a worker from another province. Mr. G. H. Archibald, of Montreal, Secretary of the Quebec Sabbath School Union, will address us on the

#### "PRINCIPLES OF TEACHING."

Mr. ARCHIBALD—It is a great privilege and pleasure to a worker in the Province of Quebec to come to Ontario, for I feel that I am going back saturated with inspiration from you—(hear, hear)—and if you lived in the Province of Quebec where out of 1,500,000 persons, there are only 168,000 Protestants, you would know what I mean. While I bring you greetings from the workers in Quebec, I want to say a word or two that I hope will be helpful to the teachers present. I feel that I am in the presence to-night of a hungry multitude who want all the help they can get in their work. So I am going to lay down a few principles for the teacher. If you and I break a law we fail in our work. I am speaking as a practical teacher and Sabbath School superintendent, and as a layman, and I know that for years, because I was ignorant of the principles of teaching, I sent class after

class, and boy after boy away from my own teaching. It was my fault and not the boy's fault. He who breaks the law of electricity fails to send a message around the world. He who breaks the law of teaching is going to fail in keeping his or her class together. What are those principles? I am going to build a pyramid of granite, and the foundation stone is of rock granite, and it is that of Example. I was in Miss Bolton's kindergarten the other day in Ottawa. She gave me a seat on the platform. There were fifty children all around there in front of me. Miss Bolton, with her back toward me said, "We are waiting for you, little man, down there," and I saw a little chap whose chair was crooked and his legs crossed, sitting in a slouching sort of way. Miss Bolton spoke again and said, "We are waiting for you down there;" and I saw his eyes were rivetted right on me. The boy paid no attention to her, but presently again she turned and said, "John, we have been waiting for you for some time." The boy sat looking straight at me all the time. Then I looked down and I saw that my chair was crooked and my legs were crossed, and I was sitting in a slouching way, and the boy was copying me. (Laughter.) I used to be in the tobacco business; God has taken me out of it into a better one. I was superintendent of a school then, and I heard a boy saying, "I want to be like Mr. Archibald." Oh, I tell you, dear friends, I turned to God and said, "Oh, God, if there is a boy that wants to be like me, make me like Jesus Christ;" and I have been trying to live like Jesus Christ ever since. The law of Adaptation is often broken. Do you know why you fail to reach your boys Sunday after Sunday? It is because you don't know that boy. If we are going to keep this law, you must know the scholar. A substitute teacher in a Sabbath School once was given a class, and the boys tittered and laughed a good deal, and after school was over she said to a fellow-teacher that she knew well, "I don't know what was the matter with that class; I am sure I tried hard to make them Christians; I pleaded with them to stop smoking and drinking, and to be Christians, and they didn't seem to pay much attention." "Oh," said the other teacher, "those are the best young men we have in the church; they are all church members and they are leaders in our young people's work." The lesson was not adapted to that class. We are never going to get rid of that bad-boy class until those classes are divided up—one teacher to one scholar. One boy is a boy; two boys is half a boy; three boys is no boy at all. (Laughter.) When I was in business I used to put one boy to work by himself and he was all right; but get two boys together—half a boy; and three boys—no boy at all. I am glad there are so many men here to-night. Did you ever spend two hours in company with a child, one of you men? I learned a lesson one time. It was away in Scotland. My wife had been educated in Edinburgh, and had come back to Canada and married,

and word came over and bring will never forgive of us—my wife five years of age down, and the girls got talking with that child over to the city with this boy, said, "Son, wh Motherless bairn to sit down and to take the pl bairn. Oh, wh I told him stor afternoon? N child-life as n speak to the b a newsboy sin cents for a or it and see. (L

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and word came from an old school-girl friend over there, "Come over and bring your bairn and see ours," and so we went. I will never forget that day in the orchard. There were just four of us—my wife and her old school-girl chum, and a little chap of five years of age and myself. I saw the two ladies walk up and down, and the little boy and I were behind. The two old school-girls got talking over reminiscences of school-days, and there I was with that child. I looked at my watch and thought, "I cannot get over to the city and have a good time; I suppose I will have to put up with this boy, five years old." Presently as we were walking along I said, "Son, where is your mother?" "She is in the better land." Motherless bairn! and I so proud and so selfish that I was unwilling to sit down and spend an hour or two to try—as if man ever could—to take the place of the mother's loving heart to that motherless bairn. Oh, what a lesson I learned! We sat there on the grass, and I told him stories and he told me stories. Will I ever forget that afternoon? Never! Nothing ever brought me to sympathy with child-life as much as that little incident. We have not time to speak to the boys as we meet them on the street. I have not passed a newsboy since I have been in Hamilton. I paid a boy two cents for a one-cent paper, and it was as good as fifty cents. Try it and see. (Laughter.) Know the scholar; next know the subject.

Then the next thing is, you must have a plan. Some teachers say, "Oh, if I am full of my lesson, I can teach it." Have you ever seen a molasses keg so full that the molasses would not come out? (Great laughter.) Some teachers get so full of the lesson they can't get it out. Now, here is my plan for next Sunday: Paul's voyage and shipwreck; places, there is the map I have right before me; person, date, doings, and deductions, or inductions—for I like inductive teaching, rather than deductive teaching. The third law is the law of co-operation. Gain and keep attention through interest. How? Not with a stick; not through force; not through fear; not by the coat-collar. The fourth law is the law of system—from the known to the unknown. Here is a class of children seven years of age, six or seven of them. "Listen to me now, children: What is reflex action?" (Laughter.) Going along St. Catherine Street, Montreal, I heard two students who had just come from Dr. Murray's class in physiological psychology, and one asked the other, "Well, what is reflex action, anyhow?" Let me get that class of students on Sunday, and say, "Young men, what is reflex action?" and I have their interest right at once; I have touched them at a point of contact. Where do you begin your lesson? "Who knows the Golden Text to day?" (Laughter.) "Let us read the lesson over together"—and ten minutes is wasted. Look out for that. After a lesson has been once read from the desk, that is enough. Go right straight at the lesson; begin at the point of contact. A mother I know of could not get her boy to the spelling-book, so she sent the boy to his auntie, who said, "Go down into the yard and play

your game—whatever game you like.” He had seven sticks of wood laid one after the other and one on its end. “What is it?” “Oh, that is my locomotive, my train of cars; you had better look out or you will get run over.” “What is the name of the locomotive?” Then he gave the name—a short name. “Can you spell it?” “No, I can’t spell it.” “Suppose we learn to spell that name.” And then, “What is the name of those cars?” Ah, it was at the point of contact all the time. We talk French, and Greek, and Hebrew, and all the rest of it, to our children. Let me read you something, and I am going to call upon somebody to draw this after I have read the description that I cut out of the Montreal *Herald* a little while ago—a description of a monocycle: “The mechanism in this monocycle is simple. The large sprocket wheel, which is a foot in diameter, works upon a  $2\frac{1}{4}$ -inch diameter smaller sprocket wheel, which runs rail-fashion in a large 6-foot circle. This circle is held upright by two front and back smaller flange wheels horizontally set in the extremities of the cross-bar passing under and holding the seat, and an upright guide holds the whole working mechanism upon its sprocket and flange wheel at the lower part.” Now, Mr. Chairman, please draw the mechanism. (Great laughter.) That is the way we teach the Sabbath School lesson so often; that is about the way we put Justification by Faith to the boys and girls, and then we wonder that they don’t understand it! (Renewed laughter.) Another principle is, easy words and apt illustration. How does a child gain knowledge? Well, here is a thing he knows, and there is a thing he does not know. What is to go between? Light—an illustration—a lustre to light up, to put a light in a dark corner. Do you know what an illustration ought to be for? To light up, to try and make it clear. That is what we need to learn—how to illustrate. Do you know what an illustration is? It is a comparison. How does anyone obtain knowledge? By comparisons; and I have a Bible at home that translates the Saviour’s words, “And without comparison spake he not unto them.” The sixth principle is definiteness. Here is one of the commonest mistakes we are making. The first thing is to get the Golden Text for the quarter; the next is to get one definite spiritual thought for the quarter. For this quarter, here is the man Paul, the hero; every lesson this quarter is, “Paul, the Hero”—Paul, the willing hero; Paul, the suffering hero; Paul, the fearless hero, etc. What am I going to teach the children next Sunday? Paul, the cheerful hero. I am going to get one central spiritual thought, and I am going to drop all the rest out of the lesson. I don’t care if I drop out eleven verses. The only exception would be an exegetical class. One thought for the quarter, one thought for the lesson. Variety—change the plan often. Don’t always begin at the Golden Text; begin at the application sometimes. Fix it up so that the children will not see that same old thing coming every time. My grandmother used to give us cranberry pie seven days in the week and pretty nearly three times a day; but

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she had some of them all covered over, and some of them open, and then she would have a criss-cross right in the middle, and then some with twisted pieces going like this; and it was cranberry pie all the time, but there was a change in it. (Laughter.) So in our Sabbath School work: make changes; have things fresh. Then there is the last principle—repetition. Repeat, repeat, repeat! Do school teachers know the value of that? They would soon lose their positions if they didn't. As our dear Brother Reynolds used to say, we do the meanest work for God. Oh, Sabbath School teachers, give a little time just to the study of these principles. Going forward and back, forward and back, forward and back; that is teaching. Repeat and repeat. I will never forget a story Mr. Reynolds told me. He said he was at a convention one time, and he was living in a beautiful home, and someone who lived in the town said, "You had better be careful what you say in that home; there is a skeleton in the closet. They adopted a boy and spent a small fortune in his education; he went to the devil, and he has been an awful disappointment." And Reynolds said—I will never forget how he said it—"I hope my Father will not be disappointed with my life." And as I stand here in the presence of you teachers, do you feel the same, "I hope God won't be disappointed with my life"? Go back to your schools with the whole life given up to God. I finish with the Golden Text for the quarter: "God so loved the world that he gave his only begotten Son, that whosoever will allow him to manage their lives"—that is the way I like to read it—"shall not perish, but have everlasting life." (Amen and applause.)

Collection was then taken up, during which Mr. Kerruish sang a solo.

After singing "Saviour, breathe an evening blessing," Rev. Dr. Burns closed the session with a benediction.

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*THURSDAY MORNING, OCTOBER 28th.*

Praise service was led by Rev. Dr. Burns and Prof. Excell.

The PRESIDENT took the chair at 9.15.

JOHN A. PATERSON presented the report of the General Executive Committee, which was considered clause by clause.

The item regarding Miss Munro's salary was carried unanimously by a standing vote.

Mr. DONLY suggested that county primary unions would be somewhat impracticable. He thought township primary unions would be more easily attained to. This suggestion was adopted.

Rev. Mr. MULLEN asked whether the amount for missionary work was sufficient.

Mr. PATERSON said it was conceived we could start with that, and he hoped we could get more than that. There is no stopping place to the flow of generosity; we would not refuse more.

Mr. HOSSIE thought it a shame in this western part of Ontario, where there are no rocks, that we could not get continuous organization in these counties. He would like to see \$500 put in to do missionary work in these beautiful counties.

Mr. DAY—Ninety-seven and a half per cent. of our income has been expended in these very places.

Mr. PATERSON—The work of the General Secretary and the Corresponding Secretary, and the printing and the postage, most of it is spent in stirring up the fertile Sabbath School land we have now, and that won't bear fruit unless we keep stirring it.

Rev. Mr. GRIBBLE asked if the value of the passes for the railways was put in the estimate.

The PRESIDENT—No, we sent our thanks to the secretary of the Ottawa and Parry Sound Railway Company. (Laughter.)

As to changing the time for the Normal examination from September to June, a delegate suggested that all our young people are trying for examination to teach at that time, and it would be better to leave it until September.

The PRESIDENT—The Chairman of the Normal Committee says that they did their work in winter and were ready to write for examination in the spring; but by September they are not so well prepared and have not the same desire for it.

Mr. DONLY—Could it not be put a little earlier than June?

The PRESIDENT—The idea is that it should be at the close of winter instead of in the fall. The exact time can be settled by the Normal Sub-Committee.

The report as a whole was then adopted unanimously as follows:

THE REPORT OF THE GENERAL EXECUTIVE COMMITTEE OF THE  
SABBATH SCHOOL ASSOCIATION OF ONTARIO.

1. Your General Executive has had, during the past year, your affairs and interests under its closest attention. It has held three meetings. The first at the close of the Convention in October, 1896, at London; the second, on the 21st of May last, at Toronto, and the third at this city, on Tuesday and Wednesday of this present week. The average attendance has been forty.

2. The Central Executive has held, during the year just closed, 12 regular meetings and 2 special meetings, with an average attendance of 11 members. The Finance, Normal and Primary Sub-Committee have met on an average once a month. The preparation of the programme for, and arrangements regarding, this Convention engaged your General Secretary and a special committee of the Central Executive for many meetings, and cast upon the Corresponding

Secretary, who large amount of

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Secretary, who has general charge of the central Toronto office, a large amount of attention and correspondence.

3. It is a matter of the greatest gratification and most profound thankfulness to know that at last, after a series of deficiencies in the treasury, the Association has reached the harbor of solvency, and not only in precept but in practice, owes no man anything. This is, in very truth, a jubilee year. Still, however, although we can now sail on a sea unruffled by the harrass and annoy of debt, yet we must remember that our sails are not to be furled, but we must indeed prepare for a wider sweep, and we must, from a loftier height, survey a broader horizon. It is interesting to note the struggles of the last few years. At the Convention of 1893 we had a surplus of \$458; in 1894, a deficit of \$263; in 1895, a deficit of \$1,130, which, in February, 1896, reached the alarming amount of \$1,680; and in October, 1896, became \$831, while in October, 1897, we have a surplus of \$55. It is much to be regretted that there are a large number of counties and cities who have not fully realized their responsibilities in this branch of work, and have contributed nothing whatever to this provincial work.

4. The report of your General Secretary, of his excellent field work, deserves more than a passing word of commendation. He has reached the eleventh milestone of his work for the Association, and as his years grow and his powers mature the fruition is riper and the harvest is greater. "Good wine needs no bush." May he long be spared to give the Association that great and rich benefit which comes from him as an instructor, speaker and organizer, and made all the more potent by the instillation and effluence of God's Holy Spirit.

5. Your Corresponding Secretary, Miss Munro, from the Toronto office, keeps her hand on the Province at large. She it is who is the gentle but effective controlling force working from the centre to the remotest confines of our Province, and possessing an excellent business capacity, most adequately dispatches all the work laid to her hand. In March of this year she was offered an increase of \$100 a year to her salary; courteously, yet firmly, however, she declined to accept the same until the Association had freed itself from its debt; and now that it has, she has, during the past week, recognized it as right to accept the increase. Your Committee would recommend, therefore, that this increased salary be paid your Corresponding Secretary, to take effect from March 1st, 1897. The particular details of her work will be found set forth in the report presented by her.

6. The work of the Primary Sub-Committee has been thorough and successful. "Primary Leaflet, No. 1," was prepared by Miss Munro, and 2,500 copies were distributed. Its plan was a series of pertinent searching questions upon Primary work addressed to the workers. It was productive of many faithful responses which indicate that the Primary teachers are working with thorough earnestness, and feel the necessity of early vine-culture and careful vine dressing. There are

now in the Province twelve Primary Unions, six of which, viz., Brantford, Toronto, Hamilton, Guelph, St. Catharines and London, have been previously reported. Six others have been added this year, viz., Ottawa, Peterboro', Lakefield, Bowmanville, Otonabee and Toronto Junction. Grateful acknowledgments are due to their organizers—Mr. Day, Mrs. Lainè, Rev. J. McEwen, Mrs. Garvin and Miss Munro. Your Committee is much indebted to Mesdames Duncan, Lainè, Meldrum, Stanton and others for the labor and skill that they have thrown into this most important department of our work. Your Committee would recommend that county executives arrange for Primary conferences in connection with their Annual Convention, and that County Primary Superintendents be appointed, and County or Township Primary Unions be established. And also that extra copies of the proceedings in connection with Primary work at this Convention be printed and distributed *gratis* as "Primary Leaflet, No. 2," among the Primary teachers throughout the Province, and thus aid in stimulating the growth of the seedlings of Christ's Church.

7. The Normal Sub-Committee, under the able and energetic chairmanship of Mr. G. M. Lee, has been signally and remarkably successful. Sabbath School teachers seem to be growing more alive to the necessity of training for teachers, and it is possible they may yet realize that it is important to bring to the work of teaching for eternity, not only consecration of heart, but a consecrated intelligence and a sanctified knowledge. There have been formed during the year forty Normal classes, besides individual students in many places. Not only has the work been carried on without any expense to the Association, but a surplus of \$20 is passed over to the treasurer, for the benefit of the Normal Department. A great number of the students declined to write at the examinations, but the passing of the examination is in no respect a measure of the benefit of the course of study. Twenty-three candidates wrote on the first year's examination, 3 of these having written on the second year, and so complete their course. Six wrote on both subjects, 1 on training and 16 on the New Testament only. Two passed in both subjects, 2 in training only, 15 in New Testament only, and 4 failed. Six wrote on second year's examination; 4 passed in both subjects, 1 passed in Old Testament only, and 1 failed in both subjects.

8. This year has not only been marked by the removal of the liability column from our financial report—it is jubilee in that—but it is, moreover, jubilee in this—missionary work has been taken up once again, after a lapse of some years, and the Sabbath School Association's banner has been carried, and not only carried, but in many instances planted, in that part of our Province lying along the Georgian Bay and Sault River, and from Parry Sound to Ottawa. Too many thanks cannot be given to Messrs. Gribble, Clarke and Hamilton, who, with our own Mr. Day, were apostles of truth to

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that part of our fair Province. This is only, we trust, an earnest of greater things yet to be done. We must have the whole Province emblazoned with the constellations of nineteenth century spiritual conquests.

9. Your Committee would not sufficiently discharge its duty in reporting on the work and events of the year, did it not take this opportunity of congratulating the Association, its officers and members, on a fact that a distinguished member of our General Executive has been during the last year elevated to the highly responsible position of the chairmanship of the International Lesson Conference, and thus Ontario, as represented by the Rev. Dr. John Potts, stands highly in the foreground of Sabbath School endeavor and success.

10. But while we rejoice in much that brings the flush of success and of honest pride to our faces, our exultations are hushed in the thought of the workers great and good and true, who have, since our last meeting, joined the great Convention round the throne. We especially mourn the loss for earth's work of William Reynolds, the late International Field Secretary. His work here, however, is not yet done, for the influence of his personality and power still vibrates on the shores of time, and thence reaches to eternity. His family and friends, who stand nearest and dearest to him, we bear in our tenderest regard. It is recommended that the Resolution Committee be directed to draft a suitable minute touching his death.

11. It is a matter of deep regret that so little attention is given to the Sabbath School statistics by county secretaries. Out of 66 electoral counties 29 only have sent in returns, and out of 13 cities 3 only, Hamilton, Brantford and Guelph, have replied to the questions from the General Executive. It is therefore recommended :

(1) That a table of statistics be published in the printed report of the Convention, and that marked copies be sent to officers of counties not reporting.

(2) That at its earliest convenience the Central Executive Committee issue a circular letter setting forth the importance of the position and duties of secretaries of city, county and township associations, and the importance of their making prompt and accurate returns.

12. Touching the subject of organization, your Committee is of opinion that the incoming year should be marked by special effort in this direction. The necessity of this is clearly seen when out of 66 electoral sections in the Province 10 are yet without organization, while out of 13 cities 5 are still without organization, and when it is further understood that in these unorganized portions of our territory there is a Sabbath School population of about 175,000, it is evident that county, city and township organizations should receive very special attention if the usefulness of the Association is to be fully realized. It is therefore recommended :

(1) That the Central Executive and General Secretary do, as soon

as practicable, devise and carry out a suitable plan for an organization campaign, and report results at the half-yearly meeting of the General Executive in May, 1898.

(2) That the two following questions be added to those now in the schedule sent out annually :

- (a) For how many months in the year is your school kept open ?  
 (b) How much will your school give next year to the county or city association for the county in which you are ?

(3) That in addition to a report of the work actually done by the General Secretary, he be requested to prepare a distinct statement of the condition of the work in the Province, and also to make any recommendations his experience would suggest.

13. Your Committee, having before them the importance of missionary work, do recommend :

- (1) That the Central Executive be requested to supply the needs and requirements noted in the reports of missionary work.  
 (2) That efforts be made to furnish Sabbath School libraries for the use of these outlying districts.  
 (3) That the General Secretary be requested to keep that portion of the missionary district already organized in touch with the Provincial Association, and to follow up the work done by the missionaries by organizing the rest of the district.  
 (4) That similar missionary deputations follow up the work already done before next convention.

14. In regard to Normal work your Committee would recommend :

- (1) That hereafter the examinations be held in June instead of September.  
 (2) That inasmuch as quite a number of students have passed both examinations and are now able for supplementary work, for which the Association has made no provision, the Executive Committee at once adopt a supplementary course and provide for examinations thereon.  
 (3) And that, although the number of students in the Normal course has during this year largely increased, your Committee, deeming that this number could be still more largely increased if the end and purpose of Normal work were more fully understood, would recommend that the Central Executive be empowered to employ practical local Normal workers, whose duty it shall be to explain what Normal work really is, what it is capable of doing for its students, and showing how it can be done.

15. In regard to finance, your Committee would recommend that for the purpose of carrying on the missionary work next year, the sum of \$300 be placed in the estimates, and that the following be the estimates for the ensuing year :

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| Convention expenses .....             | \$250 00   |
| Salary, General Secretary .....       | 1,200 00   |
| Salary, Corresponding Secretary ..... | 600 00     |
| Printing .....                        | 700 00     |
| Postage and stationery .....          | 250 00     |
| Rent and caretaker .....              | 125 00     |
| Travelling expenses .....             | 250 00     |
| International Committee .....         | 200 00     |
| Missionary purposes .....             | 300 00     |
| Sundries .....                        | 125 00     |
|                                       | \$4,000 00 |

All of which is respectfully submitted.

JOHN A. PATERSON,

*Chairman General Executive Committee.*

October 28th, 1897.

Mr. DAY read his report as General Secretary as follows :

#### REPORT OF GENERAL SECRETARY

*To the General Executive Committee.*

DEAR BRETHREN,—Once again we rally our provincial forces at this high halting place of privileged fellowship, that looking backward, we may see our failures, and learn their lessons; and, looking forth, we may descry opportunities of new conquest unseen in the valley below; and, most of all, that we may together see Him "who is our Master, even Christ, transfigured before us." Paul standing on the Castle stairs declared to the angry mob that he "saw Him saying," which is more emphatic than to *hear* Him saying. Be it ours to be entranced with Him during the days of this assembly.

I should violate the tenderest sentiment of my heart were I to proceed further without laying a loving tribute to the memory of one whose friendship I cherished with the passion of a brother, and who has endeared himself to the hearts of Sabbath School workers over this whole continent, regardless of international boundaries. How often has this Ontario in convention been thrilled by the manly presence, the practical counsel, and, above all, the spiritual fervor of William Reynolds. It seems impossible to realize that he is no longer accessible to us; that he has slipped, under the shadow of an angel's wing, into another of the many mansions of the "Father's house" into which we may not as yet obtrude. We stand in the cloud of Divine mystery, he in the effulgent presence of his Lord whom he loved and served so well. That a great leader in our cause has fallen will be growingly apparent as the months and years pass, and his voice and counsel are unheard. It is ours, however, to work and

wait and trust; doubtless suitable opportunity will be afforded in the succeeding convention of expressing its sentiments in regard to this bereavement, and its condolence with the lonely widow whose heart is stricken by this unexpected severance.

Since the rising of the London Convention 11,500 miles have been traversed by me in your service, covering territory as follows, viz.: *seven* counties and *one* city in Eastern Ontario; *nine* county and *two* city organizations in Central and Western Ontario, respectively; together with Algoma, St. Joseph's and Manitoulin Islands, Parry Sound and Muskoka; making in all 30 counties and 5 cities visited, representing generally the entire field. In addition to my home work I have, by your indulgence, been privileged to render some aid (and receive more) in 3 States and 1 Province outside our own territory.

These visits have been made in connection with 59 Conventions, viz., five in outside fields, eighteen of home counties, five of cities and thirty-two of townships in addition to 13 Sabbath School anniversary services at as many different points of the Province. With the deepest concern as to the much needed organization of counties and cities where the vital strength of co-operation is as yet lacking, it has been absolutely impossible, single-handed, to accomplish much in this direction over so wide a territory as ours, and consistently with the interests of our organized work, in the sustaining of which your Association has stood in especial need during the two or three years just past, which interest moreover has so nobly and practically expressed itself to the Treasury of the Association. Nevertheless, I have secured organization or reorganization in the course of my visits in two districts, eight townships and in six city precincts, also a primary union for the city of Ottawa. Other organizations have been constituted by local effort which will be otherwise reported.

As to the nature of the services rendered at these various points they have had for their purpose—

(1) The excitement of a truer conception of the significance of Sabbath School work, and of a consequent sense of responsibility in regard to it; and to the neglected majority as yet unreached by it.

(a) On the part of Sabbath School teachers and officers in convention assembled before whom 75 public addresses have been given with this special object in view.

(b) On the part of parents and the leaders of the church whom I have been privileged to address through the public service of the Sanctuary on 43 different occasions.

(c) Thrice by invitation I have brought the work of the Sabbath School before professors and students of our colleges and High Schools.

(2) A second purpose kept constantly in view has been the EDUCATIONAL EQUIPMENT of teachers in the technical knowledge of the principles and practice of teaching so far as these are germane to their holy calling. To the extent of my knowledge and experience,

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have been my consultations and results.

Very precisely Young People deemed it my duty to bear upon this it has been to untrodden fur

The above machinery of Committee letters have been the work of reference to over 400 different ever, to the Geity properly in programme of for which my has been bene

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illuminated by the grace of God, I have rendered of my best to this department of our work.

27 Conferences,  
35 Normal Lessons,  
5 Teachers' Meetings for lesson study,  
22 Question Drawers answered,

have been my contribution to this aim, as well as scores of personal consultations which have been not the least fruitful of permanent results.

Very precious is the memory of the **37 Mass Meetings of Young People** I have been called to address. To these I have deemed it my privilege and duty to bring the Word of God directly to bear upon their prospective character building, and most touching it has been to observe the precious seed eagerly received into these untrodden furrows of soft and moistened soil.

The above record does not include duties relating to the working machinery of the organization itself, in connection with which **19 Committee Meetings** have been attended, **500** full manuscript letters have been written, and over **1,000** received relevant alone to the work of my office, in addition to **3,000** four-page circulars, in reference to our Northern work, which were compiled and mailed to **400** different individuals. This purely clerical work appertaining, however, to the General Secretary's department, together with responsibility properly imposed upon the General Secretary in connection with the programme of the Provincial Convention, has taken considerable time, for which my field was clamorous. The work generally, however, has been benefited, and not suffered, by the relief thus afforded.

Turning now to the condition of our work in the Province as a whole it is most embarrassing to form any adequate estimate from the very incomplete returns, as evidenced by the blanks in the table on page 158. It will be seen that out of **66** County Sections and **13** cities but **32** of the former and **3** of the latter appear to have taken any notice whatever of the forms sent out for securing statistics. Complete returns in which no schools are estimated as "not reported" are made by **Norfolk** and **Perth** Counties and by the cities of **Brantford** and **Guelph**; of the **28** other counties and cities making returns, but **60 per cent.** of the schools actually in existence are said to have reported. As it is absolutely impossible to form any estimate of our progress or retrogression without the evidence such reports afford, or even to note our points of weakness or strength, an attempt is to be made to create public opinion on this important question by sending marked copies of this report to prominent workers in counties and cities, from which no response has been received and which are indicated by being printed in heavy type in the annexed table, page 158.

## ORGANIZATION.

Of the 66 county divisions 56 are organized, and 10, representing a school population of 98,000, are still without such organization, whilst 5 of the 13 cities representing a school population of 75,000 are similarly devoid of such co-operation. 21 new organizations have been constituted, viz., in the County of East Bruce, three local organizations in each of the cities of London and Ottawa, and 14 townships in various parts of the Province. Of the 560 settled townships in the Province, but 164, or 30 per cent. are as yet organized; of separate organizations there are now 234 in the Province, viz., 56 county, 14 city and 164 township Associations.

## EDUCATIONAL ORGANIZATIONS.

Of the 1,506 schools actually reporting, 163, or 11 per cent. report a weekly teachers' meeting, whilst 20 Normal classes with, say, 100 students are reported, which is an absurdly inadequate representation of progress in this department. In addition to these 12 Primary Unions exist, combining lesson study and Normal preparation for this special department of work.

As an agency for ingathering, the Home Department continues to make steady progress. The existence of classes unreported are known which would make our totals, say, 50 departments, with at least 3,000 students pledged to study the lesson though not attending the school sessions.

## CHURCH MEMBERSHIP OF SCHOLARS.

Most gratifying is the record of schools reporting in regard to this essential evidence of the true aim of our work :

Of the 25 counties and cities which made returns representing an enrolment of 104,913 ; of these 15,978, or 15 per cent. are members of the Church, and of these, 2,008 were added during the year just closed. If the schools unreported may be supposed to bear the same ratio of church membership, the total will be in round figures, say, 75,000, with, say, 10,000 added during the year. These may well be designated "the oncoming host" of the Church of God, rising in their morning strength for sure and speedy conquest for Christ, marshalled and wisely led to victory, as they may be by our Young People's Societies.

In rendering this account I do so with reverent gratitude to God who has led me in safety by His providence and by His grace, and with heartfelt thankfulness to my fellow laborers in this Province and beyond for the unstinted hospitality and helpfulness by which my efforts, feeble as I know them, have been everywhere received. The calls to duty are urgent, if we be not spiritually deaf; the command of Christ to "Go!" is imperative, "and this is the testimony, that God hath given to us ETERNAL LIFE, and this life is IN HIS SON."

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October 26

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The Treasurer,

Oct. 16, 1896  
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| <b>Bruce West :</b>                          | Sabbath School Association .....                            |         | 7 30     |
|                                              | (Balance of pledge, unpaid, \$2.70.)                        |         |          |
| <b>Bruce North :</b>                         | Geneva Church, Chesley .....                                |         | 5 00     |
|                                              | (Pledge for deficit, M. A. Haliday, unpaid, \$10.)          |         |          |
| <b>Bruce East :</b>                          |                                                             |         |          |
| <b>Carleton :</b>                            | Sabbath School Association .....                            |         | 20 00    |
|                                              | (Balance of pledge, unpaid, \$5.00.)                        |         |          |
| <b>Dundas :</b>                              | Sabbath School Association .....                            |         | 35 00    |
|                                              | (Pledge for deficit, unpaid, \$10.00.)                      |         |          |
| <b>Durham East :</b>                         | St. John's Episcopal Sabbath School, Port Hope .....        |         | 3 00     |
|                                              | (Balance of pledge for 1895-96, unpaid, \$25.00.)           |         |          |
| <b>Durham West :</b>                         | Sabbath School Association .....                            | \$35 00 |          |
|                                              | " " " special .....                                         | 10 00   |          |
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| <b>Dufferin :</b>                            | Sabbath School Association .....                            | 25 00   |          |
|                                              | " " " special .....                                         | 25 00   |          |
|                                              |                                                             |         | 50 00    |
| <b>Elgin East :</b>                          | Vienna Methodist Sabbath School, for 1895-96 .....          |         | 0 25     |
|                                              | (Pledge for 1896-97, unpaid, \$20.00.)                      |         |          |
| <b>Elgin West :</b>                          | Sabbath School Association .....                            | 4 00    |          |
|                                              | Aldboro' Township Sabbath School Association, special ..... | 5 00    |          |
|                                              | Lees Sabbath School, Muirkirk .....                         | 1 00    |          |
|                                              |                                                             |         | 10 00    |
|                                              | (Balance of pledge, unpaid, \$26.00.)                       |         |          |
| <b>Essex :</b>                               | South Woodslee Methodist Sabbath School .....               |         | 1 50     |
|                                              | (Balance of pledge for 1895-96, unpaid, \$7.50.)            |         |          |
| <b>Frontenac South :</b>                     |                                                             |         | 13 00    |
| <b>Frontenac North and North Addington :</b> | Sabbath School Association, regular .....                   | 5 00    |          |
|                                              | " " " special .....                                         | 1 00    |          |
|                                              | Three Sabbath Schools at Arden, special .....               | 2 00    |          |
|                                              |                                                             |         | 8 00     |
| <b>Grey East :</b>                           | St. Vincent and Meaford Sabbath School Association .....    |         | 5 00     |
| <b>Grey South :</b>                          |                                                             |         |          |
| <b>Grey North :</b>                          |                                                             |         |          |
| <b>Grenville :</b>                           | Sabbath School Association .....                            |         | 30 00    |
| <b>Glengarry :</b>                           | Glengarry Presbytery Sabbath School Association .....       |         | 20 00    |
|                                              | <i>Carried forward</i> .....                                |         | \$900 01 |

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|------------------------------|----------------------|
| <i>Brought forward</i> ..... |                      |
| <b>Haldimand :</b>           | Sabbath School ..... |
| "                            | (Balance of .....    |
| <b>Halton :</b>              | Sabbath School ..... |
|                              | H. P. Moor .....     |
|                              | A Friend .....       |
| <b>Huron :</b>               | Sabbath School ..... |
|                              | Wingham .....        |
|                              | Knox Pres .....      |
|                              | (Balance of .....    |
| <b>Hastings South :</b>      | Sabbath School ..... |
| <b>Hastings North :</b>      | Sabbath School ..... |
| "                            |                      |
| <b>Haliburton :</b>          | Sabbath School ..... |
| <b>Kent :</b>                | Sabbath School ..... |
|                              | Highgate .....       |
| <b>Lennox and A :</b>        | Sabbath School ..... |
|                              | (Balance of .....    |
| <b>Leeds :</b>               | .....                |
| <b>Lambton :</b>             | Sabbath School ..... |
|                              | Petrolea .....       |
|                              | Central M .....      |
|                              | (Pledge for .....    |
| <b>Lanark :</b>              | .....                |
| <b>Lincoln :</b>             | Caistor T .....      |
| <b>Middlesex :</b>           | Sabbath School ..... |
| "                            | Gern .....           |
|                              | Westmin .....        |
|                              | Asso .....           |
|                              | Centralia .....      |
|                              | Ilderton .....       |
| <i>Carried forward</i> ..... |                      |



|                                                                                  |        |           |           |
|----------------------------------------------------------------------------------|--------|-----------|-----------|
| <i>Brought forward</i> .....                                                     |        | \$1283 13 |           |
| • Rev. T. W. Blatchford, Lambeth.....                                            | \$5 00 |           |           |
| Mrs. A. W. Humphries, Parkhill, special .....                                    | 2 00   |           |           |
|                                                                                  |        |           | 57 00     |
| (Balance of pledge, unpaid, \$20.00.)                                            |        |           |           |
| (Pledge, Caradoc Township Sabbath School Association, special, unpaid, \$10.00.) |        |           |           |
| (Mrs. Humphries, Parkhill, special, unpaid, \$3.00.)                             |        |           |           |
| (Parkhill Town Sabbath School Association, special, unpaid, \$10.00.)            |        |           |           |
| Muskoka :                                                                        |        |           |           |
| Sabbath School Association .....                                                 | 25 00  |           |           |
| Sundridge, collection per Mr. Hamilton.....                                      | 1 10   |           |           |
| Magnetawan, " " " .....                                                          | 6 56   |           |           |
|                                                                                  |        |           | 32 66     |
| Manitoulin District :                                                            |        |           |           |
| Little Current, collection per Mr. Day .....                                     |        |           | 5 78      |
| Norfolk :                                                                        |        |           |           |
| Sabbath School Association, regular .....                                        | 80 00  |           |           |
| A. J. Donly, Simcoe, special.....                                                | 10 00  |           |           |
| Simcoe Town Sabbath School Association, special ...                              | 10 00  |           |           |
|                                                                                  |        |           | 100 00    |
| Northumberland .....                                                             |        |           |           |
| Nipissing District :                                                             |        |           |           |
| Sturgeon Falls, collection per Mr. Hamilton.....                                 | 1 00   |           |           |
| North Bay, " " " .....                                                           | 3 70   |           |           |
|                                                                                  |        |           | 4 70      |
| Ontario North.....                                                               |        |           |           |
| Ontario South :                                                                  |        |           |           |
| Sabbath School Association .....                                                 | 40 00  |           |           |
| Brougham Union Sabbath School.....                                               | 5 00   |           |           |
|                                                                                  |        |           | 45 00     |
| Oxford :                                                                         |        |           |           |
| Sabbath School Association, on account.....                                      | 25 00  |           |           |
| Tavistock Presbyterian Sabbath School .....                                      | 1 00   |           |           |
|                                                                                  |        |           | 26 00     |
| (Balance of pledge, unpaid, \$45.00.)                                            |        |           |           |
| Peel :                                                                           |        |           |           |
| Sabbath School Association.....                                                  | 75 00  |           |           |
| " " " special.....                                                               | 10 00  |           |           |
| D. Graham, Inglewood, special .....                                              | 5 00   |           |           |
|                                                                                  |        |           | 90 00     |
| Prince Edward :                                                                  |        |           |           |
| H. C. McMullen, Picton.....                                                      | 10 00  |           |           |
| Miss Nina Conger, Picton .....                                                   | 3 00   |           |           |
|                                                                                  |        |           | 13 00     |
| (Balance of pledge, 1895-96, unpaid, \$38.07.)                                   |        |           |           |
| Prescott :                                                                       |        |           |           |
| Sabbath School Association, for 1896-97.....                                     | 10 00  |           |           |
| " " " for 1897-98.....                                                           | 10 00  |           |           |
|                                                                                  |        |           | 20 00     |
| <i>Carried forward</i> .....                                                     |        |           | \$1677 27 |

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| <i>Brought forward</i> ..... |  |
| Perth :                      |  |
| Sabbath School .....         |  |
| Knox Presbyterian .....      |  |
| " .....                      |  |
| Parry Sound Di-              |  |
| Sabbath School .....         |  |
| Parry Sound .....            |  |
| Rev. M. .....                |  |
| Peterboro' .....             |  |
| Parry Sound W. .....         |  |
| Russell .....                |  |
| Renfrew .....                |  |
| Simcoe South :               |  |
| Sabbath School .....         |  |
| Innisfil Town .....          |  |
| (Balance of .....            |  |
| Simcoe Centre .....          |  |
| Sabbath School .....         |  |
| Collingwood .....            |  |
| Maple Street .....           |  |
| Simcoe North :               |  |
| Sabbath School .....         |  |
| Waverley .....               |  |
| Gravenhurst .....            |  |
| (Oro Town .....              |  |
| Stormont .....               |  |
| Thunder Bay :                |  |
| Sabbath School .....         |  |
| Victoria :                   |  |
| Mariposa .....               |  |
| Fenelon Falls .....          |  |
| Lindsey .....                |  |
| Tottenheim .....             |  |
| Rev. J. V. .....             |  |
| Rev. C. V. .....             |  |
| St. Andrew .....             |  |
| Welland :                    |  |
| Sabbath School .....         |  |
| Pelham Town .....            |  |
| B. Tucker .....              |  |
| James H. .....               |  |
| (Balance .....               |  |
| Wellington :                 |  |
| Sabbath School .....         |  |
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| <i>Carried forward</i> ..... |  |

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| <i>Brought forward</i> .....                                                                                        |         | \$1677 27 |
| Perth :                                                                                                             |         |           |
| Sabbath School Association .....                                                                                    | \$43 00 |           |
| Knox Presbyterian S.S., St. Mary's (\$2.00, special) .                                                              | 4 00    |           |
| " " " Mitchell, special .....                                                                                       | 2 00    | 49 00     |
| Parry Sound District :                                                                                              |         |           |
| Sabbath School Association .....                                                                                    | 5 00    |           |
| Parry Sound and Ottawa District collections, per<br>Rev. Mr. Gribble and Mr. Clarke .....                           | 11 35   | 16 35     |
| Peterboro' .....                                                                                                    |         |           |
| Parry Sound West .....                                                                                              |         |           |
| Russell .....                                                                                                       |         |           |
| Renfrew .....                                                                                                       |         |           |
| Simcoe South :                                                                                                      |         |           |
| Sabbath School Association, on account .....                                                                        | 28 00   |           |
| Innisfil Township Sabbath School Association .....                                                                  | 10 00   | 38 00     |
| (Balance of pledge, 1895-96, unpaid, \$22.00.)                                                                      |         |           |
| Simcoe Centre :                                                                                                     |         |           |
| Sabbath School Association .....                                                                                    | 12 00   |           |
| Collingwood Presbyterian Sabbath School .....                                                                       | 2 00    |           |
| Maple Street Methodist Sabbath School, Collingwood .....                                                            | 4 00    | 18 00     |
| Simcoe North :                                                                                                      |         |           |
| Sabbath School Association .....                                                                                    | 2 00    |           |
| Waverley Union Sabbath School, for 1895-96 .....                                                                    | 2 00    |           |
| Gravenhurst, collection per Mr. Day .....                                                                           | 3 00    | 7 00      |
| (Oro Township, special pledge, 1896-97, unpaid, \$5.00.)                                                            |         |           |
| Stormont .....                                                                                                      |         |           |
| Thunder Bay District :                                                                                              |         |           |
| Sabbath School Association .....                                                                                    |         | 17 00     |
| Victoria :                                                                                                          |         |           |
| Mariposa Township Sabbath School Association .....                                                                  | 12 62   |           |
| Fenelon Falls Presbyterian and Methodist, Eden and<br>Linden Valley Sabbath Schools, per Rev. J. W.<br>Totten ..... | 3 00    |           |
| Rev. J. W. Totten, Lindsay .....                                                                                    | 1 00    |           |
| Rev. C. W. Marsh, Lindsay .....                                                                                     | 1 00    |           |
| St. Andrew's Presbyterian Sabbath School, Lindsay .....                                                             | 1 00    | 18 62     |
| Welland :                                                                                                           |         |           |
| Sabbath School Association, on account .....                                                                        | 8 15    |           |
| Pelham Township Sabbath School Association .....                                                                    | 3 80    |           |
| B. Tucker, Allanburg .....                                                                                          | 2 00    |           |
| James H. Beatty, Thorold .....                                                                                      | 10 00   | 23 95     |
| (Balance of pledge, unpaid, \$26.85.)                                                                               |         |           |
| Wellington :                                                                                                        |         |           |
| Sabbath School Association, regular .....                                                                           | 70 00   |           |
| " " " special .....                                                                                                 | 10 00   | 80 00     |
| <i>Carried forward</i> .....                                                                                        |         | \$1945 19 |

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|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|-----------------------|
| <i>Brought forward</i> .....                                                                                                                                                                                                                              |            | \$1945 19             |
| Wentworth North:                                                                                                                                                                                                                                          |            |                       |
| Sabbath School Association, regular .....                                                                                                                                                                                                                 | \$25 00    |                       |
| " " " special .....                                                                                                                                                                                                                                       | 5 00       |                       |
|                                                                                                                                                                                                                                                           |            | <hr/> 30 00           |
| Wentworth South:                                                                                                                                                                                                                                          |            |                       |
| Sabbath School Association, regular .....                                                                                                                                                                                                                 | 30 00      |                       |
| " " " special .....                                                                                                                                                                                                                                       | 10 00      |                       |
| Wm. Orr, Fruitland .....                                                                                                                                                                                                                                  | 4 00       |                       |
|                                                                                                                                                                                                                                                           |            | <hr/> 44 00           |
| (Special pledge, Caistor Township Sabbath School Association, unpaid, \$5.00)                                                                                                                                                                             |            |                       |
| Waterloo:                                                                                                                                                                                                                                                 |            |                       |
| Sabbath School Association .....                                                                                                                                                                                                                          | 50 00      |                       |
| Methodist Sabbath School, Galt .....                                                                                                                                                                                                                      | 6 00       |                       |
| Knox Presbyterian Sabbath School, Galt, special .....                                                                                                                                                                                                     | 10 00      |                       |
| Hon. James Young, Galt .....                                                                                                                                                                                                                              | 10 00      |                       |
| Collections at Mrs. Ford's Primary Institute, Galt .....                                                                                                                                                                                                  | 10 00      |                       |
|                                                                                                                                                                                                                                                           |            | <hr/> 86 00           |
| York North:                                                                                                                                                                                                                                               |            |                       |
| Sabbath School Association, regular .....                                                                                                                                                                                                                 | 100 00     |                       |
| " " " special .....                                                                                                                                                                                                                                       | 25 00      |                       |
|                                                                                                                                                                                                                                                           |            | <hr/> 125 00          |
| York West:                                                                                                                                                                                                                                                |            |                       |
| Sabbath School Association .....                                                                                                                                                                                                                          | 25 00      |                       |
| York Township Sabbath School Association .....                                                                                                                                                                                                            | 17 00      |                       |
| Toronto Junction Methodist Sabbath School, special .....                                                                                                                                                                                                  | 5 00       |                       |
|                                                                                                                                                                                                                                                           |            | <hr/> 47 00           |
| York East:                                                                                                                                                                                                                                                |            |                       |
| Markham Township Sabbath School Association .....                                                                                                                                                                                                         | 25 00      |                       |
| Scarboro' Township " " " .....                                                                                                                                                                                                                            | 20 00      |                       |
|                                                                                                                                                                                                                                                           |            | <hr/> 45 00           |
| (Total from Counties, \$1724.30.)                                                                                                                                                                                                                         |            |                       |
|                                                                                                                                                                                                                                                           | To CITIES. |                       |
| Ottawa:                                                                                                                                                                                                                                                   |            |                       |
| Belleville: (Pledge, Bridge Street Methodist Sabbath School, unpaid, \$10.00.)                                                                                                                                                                            |            |                       |
| Kingston:                                                                                                                                                                                                                                                 |            |                       |
| Queen Street Methodist Sabbath School, \$5.00; Cooke's Presbyterian Sabbath School, 2.50 .....                                                                                                                                                            |            | 7 50                  |
| Guelph:                                                                                                                                                                                                                                                   |            |                       |
| Sabbath School Association, regular, \$30.00; Sabbath School Association, special, 25.50; H. J. B. Leadlay, special, 10.00; H. J. B. Leadlay, for 400 extra programmes, 2.00 .....                                                                        |            | 67 50                 |
| St. Catharines:                                                                                                                                                                                                                                           |            |                       |
| St. Paul's Methodist Sabbath School (for two years), \$10.00; Haynes Avenue Presbyterian Sabbath School, 3.00; Knox Presbyterian Sabbath School, 6.00; First Presbyterian Sabbath School, 10.00; Collections at Mrs. Ford's Primary Institute, 5.00 ..... |            | 34 00                 |
| Hamilton:                                                                                                                                                                                                                                                 |            |                       |
| Sabbath School Association, \$100.00; Zion Methodist Tabernacle, for 1895-96, 5.00; A. T. Wood, special, 5.00; Alex. McLagan, special, 5.00; Walter Bale, special, 5.00; Collection at Mrs. Ford's Primary Institute, 5.00 .....                          |            | 125 00                |
| (Balance of special pledge, unpaid, \$35.00.)                                                                                                                                                                                                             |            |                       |
| <i>Carried forward</i> .....                                                                                                                                                                                                                              |            | <hr/> <hr/> \$2556 19 |

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Brantford :  
Sabbath School Association, \$17.00; Hon. Wm. Patterson, 5.00 22 00

Chatham .....

Stratford .....

St. Thomas :  
First Methodist Sabbath School, (\$5.00 special) ..... 10 00

Windsor .....

London :  
First Methodist Sabbath School, \$10.00; Askin Street Meth-  
odist Sabbath School, \$5.00; Colborne Street Methodist  
Sabbath School, \$2.00; St. Andrew's Presbyterian Sabbath  
School, \$10.00; Dundas Centre Methodist Sabbath School,  
\$10.00; Dundas Centre Methodist Sabbath School, for ser-  
vices of Mrs. Ford and Mr. Reynolds, \$25.00; First Baptist  
Sabbath School, \$5.00; King Street Methodist Sabbath  
School, \$2.00; London West Methodist Sabbath School,  
\$2.00; First Presbyterian Sabbath School, \$5.00; Centennial  
Methodist Sabbath School, special, \$2.00; Mrs. (Dr.) Eccles,  
special, \$5.00; H. C. McCutcheon, \$2.00; H. W. Bennett,  
special, \$1.00; C. J. Beal, special, \$1.00; "Anon," special,  
\$1.00 ..... 88 00  
(Special pledge, per Mr. Bowman, unpaid, \$50.00.)  
Total from cities, not including Toronto, \$354.00.

Toronto, Sabbath Schools :  
Northern Congregational, \$25.00; Jarvis Street Baptist,  
\$15.00; Erskine Presbyterian, \$15.00; Occident Hall Union,  
\$15.00; St. James' Square Presbyterian, \$10.00; Knox Pres-  
byterian, \$10.00; Central Presbyterian, \$10.00; Parkdale  
Methodist, (special, \$5.00), \$10.00; Yonge Street Methodist,  
\$10.00; Bloor Street Presbyterian, \$10.00; Sherbourne  
Methodist, \$10.00; Metropolitan Methodist, \$10.00; St.  
Paul's Methodist (for two years), \$10.00; Central Methodist,  
(for two years), \$10.00; Dovercourt Road Baptist (for two  
years), \$10.00; College Street Presbyterian, \$8.00; West-  
minster Presbyterian, \$7.00; Wesley Methodist, \$6.00;  
Euclid Avenue Methodist, \$5.00; Old St. Andrew's Presby-  
terian, \$5.00; Kenilworth Avenue Baptist, \$5.00; Wood-  
green Methodist, special, \$5.00; Berkeley Street Methodist,  
\$5.00; Agnes Street Methodist, \$5.00; Trinity Methodist,  
\$5.00; Carlton Street Methodist, \$5.00; West Presbyte-  
rian, \$5.00; Elm Street Methodist, \$5.00; Queen Street East  
Presbyterian, \$5.00; Gerrard Street Methodist (for two  
years), \$2.00; St. John's Presbyterian, \$2.00; William  
Street Presbyterian Mission, \$1.00; Westmoreland Avenue  
Methodist, \$1.00; collections at Mrs. Ford's Primary Insti-  
tute, \$10.18.  
(Total from Sabbath Schools, \$272.18.)

*Carried forward* ..... \$2676 19

Brought forward ..... \$2676 19

To personal subscriptions :

Special amounts collected by Mr. Wm. Reynolds, to be equally divided for International and Provincial Sunday School work : Hon. S. H. Blake, \$100.00 ; Robert Kilgour, \$100.00 ; Thomas McGaw, \$100.00 ; A. H. Campbell, \$50.00 ; S. J. Moore, \$50.00 ; Richard Brown, \$25.00 ; John Wanless, sen., \$25.00 ; C. D. Massey, \$25.00 ; Wm. Davies, \$25.00 ; F. Wyld, \$25.00 ; J. W. Flavelle, \$25.00 ; Mrs. John Macdonald, \$25.00 ; W. Goulding, \$25.00. (Total \$600.)

Timothy Eaton, \$50.00 ; J. J. Woodhouse (\$15 regular, \$10 special), \$25.00 ; J. K. Macdonald, \$25.00 ; E. B. Osler, \$25.00 ; Geo. A. Cox, \$25.00 ; J. W. Flavelle, \$25.00 ; A. Day, \$25.00 ; J. J. Maclaren, \$20.00 ; The Lyman Bros. Co., Limited, \$10.00 ; Northrop & Lyman Co., Limited, \$10.00 ; The Gurney Foundry Co., Limited, \$10.00 ; Geo. Robinson, \$10.00 ; Elias Rogers, \$10.00 ; John Macdonald & Co., \$10.00 ; W. E. H. Massey, \$10.00 ; John A. Paterson, \$5.00 ; Gourlay, Winter & Leeming, \$5.00 ; Taylor Bros., \$5.00 ; S. F. McKinnon & Co., \$5.00 ; John Kay, Son & Co., \$5.00 ; Rev. John Potts, \$5.00 ; W. H. Pearson, \$5.00 ; Edward Gurney, \$5.00 ; A. B. Lee, \$5.00 ; J. L. Blaikie, \$5.00 ; John D. Nasmith, \$5.00 ; John Stark, \$5.00 ; H. S. Howland, \$5.00 ; Mrs. T. M. Harris, \$5.00 ; J. W. Shenston, \$5.00 ; Rev. Elmore Harris, \$5.00 ; D. Coulson, \$5.00 ; Mrs. M. A. Tanton, \$5.00 ; G. M. Lee, \$5.00 ; Mrs. Frances R. Ford (special), \$5.00, Peter McDonald, \$2.00 ; W. H. Smith, \$2.00 ; T. Milburn, \$2.00 ; W. H. Orr, \$2.00 ; A. Sampson, \$2.00 ; J. Leckie, \$2.00 ; J. J. Kenny, \$2.00 ; Mrs. A. Finlayson, \$2.00 ; Mrs. Freeland, \$1.00 ; Mrs. H. Meldrum, \$1.00 ; O. H. Zeigler, \$1.00 ; C. S. Gzowski, \$1.00 ; John Hawley, \$1.00 ; A. Friend, \$1.00 ; H. P. Dwight, \$1.00 ; D. Gunn Bros., \$1.00 ; T. Gibson, \$1.00 ; Miss McMichael, \$1.00. 1288 18  
(Total personal subscriptions in Toronto, of which \$600.00 is special, \$1016.00.)

To collections, per Mr. Day's account ..... 175 40  
 " Normal Department, fees, text-book, etc ..... 113 00  
 " Publication Committee, on account (per Mr. Day) ..... 0 10  
 " Reports sold :  
 " Fishers and Nets, \$156.55 ; old Reports, 10.68 ..... 167 23  
 " Advertisements ..... 107 50  
 " Home Department cards, etc. .... 28 17

Total receipts ..... \$4555 77

DISBURSEMENTS.

By payments in connection with London Convention :

Mrs. Frances R. Ford ..... \$75 00  
 Marion Lawrance ..... 25 00  
 Wm. Reynolds ..... 50 00  
 Rev. John Thomson, Ayr ..... 1 45  
 Rev. Dr. Parsons, Toronto ..... 4 25

Carried forward ..... \$155 70

Brought  
 Rev. J. A.  
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Mrs. M. A.  
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*Brought forward* ..... \$155 70  
Rev. J. A. Macdonald, Toronto ..... 3 00  
Thos. Bengough, reporting Convention (and expenses) 53 35  
Sexton of Dundas Centre Methodist Church ..... 12 00  
F. N. W. Brown, clerical assistance and expenses .. 9 40  
Expenses in connection with Primary Exhibit ..... 9 37  
Corresponding Secretary's expenses, express, etc..... 4 90  
----- \$247 72

By Salaries :  
A. Day, arrears ..... \$500 00  
A. Day, salary for 1896-97 ..... 1200 00  
A. Day, interest on arrears ..... 27 92  
----- \$1727 92  
J. A. Munro, salary for 1896-97 ..... 500 00  
----- 2227 92

Wm. Briggs, printing, arrears ..... \$248 85  
Wm. Briggs, " (for 1896-97) ..... 334 62  
----- \$583 47  
*Endeavor Herald*, printing programmes, etc..... 75 10  
Home Department ..... 19 00  
Stationery ..... 49 03  
Postage, Telegrams and Express ..... 122 43  
Exchange on Cheques ..... 2 90  
Publication Committee, in full ..... 135 37  
Expenses in connection with meetings in Northern On-  
tario, (not including printing of circulars, etc) ..... 99 55  
Normal Department..... 77 17  
Rent. .... 100 00  
Furnishing sundries ..... 2 39  
Caretaker ..... 21 00

International Committee :  
Pledge for 1896-97 ..... \$200 00  
Special per Mr. Reynolds ..... 300 00  
----- 500 00  
Expenses of Mr. Reynolds' special meeting in Toronto  
in November ..... 18 00  
Expenses Half-yearly Meeting of General Executive Com-  
mittee ..... 5 80  
Travelling Expenses of Mr. Day for 1896-97 ..... 193 66  
Sundries—including Clerical Assistance for Convention,  
Sundry Supplies, per Mr. Day's account, etc ..... 19 85  
----- \$2024 72

Total payments ..... \$4500 36  
By balance on hand, Oct. 16th ..... 55 41  
Audited and found correct.

(Signed) E. J. JOSELIN.

October 22nd, 1897.

N.B.—Between the closing of the books, October 15th and the Convention, October 29th, the following amounts have been received on account of 1896-97 : East Durham, \$37.50 ; West Elgin, on account, \$14.00 ; Lennox and Addington, on account, \$17.00 ; Huron, balance, \$17.95 ; Dundas County, special for the debt, \$5.00 ; Princess Street Methodist Sabbath School, Kingston, \$1.00 ; Bridge Street Methodist Sabbath School, Belleville, \$10.00 ; Wm. Johnson, Belleville, \$5.00 ; Cooke's Church Sabbath School, Toronto, \$5.00 ; Beverley Street Baptist, Toronto, \$2.00 ; Duchess Street Presbyterian Mission, Toronto, \$5.00 ; Euclid Avenue Methodist Sabbath School, Toronto, \$10.00 ; Geneva Church, Chesley, \$10.00 ; Caistor Township, \$5.00 ; Thorold Methodist Sabbath School, \$2.50 ; Walter Bale, Hamilton, \$5.00 ; Wm. Davies, Toronto, \$10.00.

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R. J. SCORE, Treasurer, said—Through the efforts of the Central Executive and others we have a balance in hand of \$55.41, the total receipts being \$4,555.77, and total payments, \$4,500.36; \$350 was pledged last year that has not been paid. If we had that amount we would have a balance of \$400 in hand. If the treasurers of the different counties don't do their duty the associations suffer. We have a difficulty in notices reaching their destination. If local officers do their duty we will not be cramped for finances. We want to broaden out and have more missionary work. That is one of the most important factors in building up our association. Whatever good may be done, if not followed up, will fritter away, and we will not have the results anticipated. We want to keep out of debt and pay as we go, and we must have money, and we appeal to you for it and we know you will respond. The speaker suggested that the audience sing the doxology because of freedom from debt, which was done.

The PRESIDENT—The Corresponding Secretary has asked me to formally present her report. The work that Miss Munro is doing is not likely to be fully known and appreciated by the Sabbath School constituency of this Province. Those of us who are more intimately connected with her work in the city of Toronto, especially members of the Central Executive, know of the valuable work which she has done during the past year. (Hear, hear, and applause.) Her work is done out of sight and quietly, and very few are able to appreciate the magnitude or importance of it or the efficiency with which that work is done. This report was written by Miss Munro herself, and her modesty has prevented her from really calling attention to some of the important work; but in connection with the whole work of the office, with the correspondence, being secretary not only for the Association but for the committees in connection with it, being a specialist on primary work and taking a specially active part in the primary sub-committee, attending conventions, keeping the treasurer's books and the accounts, it is surprising to me that she has been able to get through the amount of work that she has overtaken during the past year. I hope all of you will read and digest this report and sustain her hands, and that those delinquent secretaries throughout the Province to whom she has had to write four, five and six times before she has been able to get a reply, will become more prompt in their habits and reply to the first letter.

## REPORT

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## REPORT OF THE CORRESPONDING SECRETARY.

Immediately upon the rising of the Convention at London last October, preparations were begun for the publication of the Annual Report. This work, in addition to the usual duties, correspondence, etc., and the large amount of clerical work in connection with preparation for the work of the new year, such as sending out notices of appointment on the General Executive Committee, making lists of such members, etc., fully occupied the following five weeks. The report, "Fishers and Nets," was issued during the first week in December, fully three weeks earlier than last year and two months earlier than in previous years. The Corresponding Secretary was assisted in this by the President, Dr. Maclaren, and Mr. John A. Paterson, Chairman of the Executive Committee. There were 1,950 copies of this report mailed.

The special meeting in the interests of International and Provincial Sabbath School work, called in Toronto in November at the request of Mr. William Reynolds, entailed quite an amount of correspondence.

At short intervals during the year letters *re* finances were mailed to each of the 235 officers of county and city associations.

Blank forms for statistics were sent to all secretaries early in the year.

Preparations for the half-yearly meeting, including financial statement, notices of meeting, etc., publishing the Half-yearly Report, mailing 2,800 copies of this report, with 2,500 copies of Primary Leaflet No. 1, together with soliciting subscriptions from persons and Sabbath Schools in Toronto, required much time.

In August, preparations were begun for the Annual Convention. Over 3,300 separate envelopes containing programmes were sent out three weeks prior to this convention.

A large number of Normal circulars were sent out, also examination papers and other correspondence in connection with this department. The Corresponding Secretary would here thank Mr. G. M. Lee, the Chairman of the Normal Committee, for the valued assistance rendered in the sending out of a large number of circulars, etc., *re* Normal work.

Details in connection with convention arrangements, preparation of the annual financial statement, etc., occupied the Corresponding Secretary every hour up to the time of meeting of this Convention.

In giving a statement of the work of the office secretary, there are many duties which cannot be enumerated which are inseparable from the routine of office work. The following is a summary in so far as it can be given in figures :

|                                                                                                  |       |
|--------------------------------------------------------------------------------------------------|-------|
| Letters written .....                                                                            | 682   |
| Postals written .....                                                                            | 1,216 |
| Circular letters sent out .....                                                                  | 1,236 |
| Parcels of miscellaneous matter sent out .....                                                   | 1,656 |
| (Including 2,800 copies of Half-yearly Report, 2,500 Primary Leaflets, 800 Reports of Officers.) |       |

|                                                               |               |
|---------------------------------------------------------------|---------------|
| Notices to newspapers.....                                    | 74            |
| Express parcels.....                                          | 12            |
| Parcels of Home Class literature sent out (4,450 cards, etc.) | 78            |
| Copies of Annual Report sent out.....                         | 2,100         |
| Parcels of Programmes sent out.....                           | 3,320         |
| <b>Total pieces sent out.....</b>                             | <b>10,374</b> |
| Letters received ..                                           | 993           |
| Postals received ..                                           | 401           |
| Parcels of miscellaneous matter received ..                   | 306           |
| <b>Total pieces received.....</b>                             | <b>1,700</b>  |
| Business callers.....                                         | 681           |
| Business calls made.....                                      | 403           |
| Committee meetings.....                                       | 46            |

Of the correspondence sent out, a large part has been in connection with finances, but many communications regarding the Home Class, Normal and Primary departments, have also been written.

The parcels of miscellaneous matter contained statistical blanks for secretaries of associations, Normal text-books, circulars, printed notices of meetings, etc.

The notices for newspapers include reports of the Central Executive Committee meetings, Treasurer's statements, and other items, sent each month during the first half of the year to the *Endeavor Herald* Sabbath School Department, also items in connection with our work sent to the Toronto daily papers and the denominational and other Sabbath School papers.

The business calls include those made in soliciting annual subscriptions, advertisements for Reports, and many calls in connection with the printing of the Reports, circulars, etc.

The forty-six meetings of the Central Executive and sub-committees, with necessary preparations, the financial statement in detail each month, writing up the minutes of meetings, etc., the book-keeping and other details, together with receiving 681 persons calling on business, have taken up much time during office hours.

The Corresponding Secretary has been asked to attend a number of conventions, but the duties of the office prevent her from accepting these invitations to any great extent.

The following engagements have been filled in connection with the work:

Lessons taught at two special Sabbath School services.

Two teachers' meetings visited by request, one in the interest of Normal work, the other of Primary work.

A number of schools in Toronto have been visited.

Three county and two township conventions have been attended, a Primary lesson being taught at each; also, three papers given upon Primary work, and five conferences of Primary workers held.

One Union was organized, and two Primary superintendents appointed as a result of these visits.

JESSIE A. MUNRO,

Corresponding Secretary.

Toronto, October 20th, 1897.

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The PRESIDENT then asked for a show of hands from the delegates who came from the counties that are blank on the chart. After a show of hands he said, "There are enough of you to stir up the delinquent secretaries."

Rev. A. ANDREWS, Rat Portage, said—Our constituency is the country at large. We have a feeling that ours is a great class, and in it are some unmanageable ones. Now, I am trying to connect this with the lesson we had last night. Mr. Archibald says it is no use to say we have bad boys. Can we take the same position? If you say you have bad boys, Mr. Archibald says you are a bad teacher. (Hear, hear.) Now, the question is what are we to do? It is proposed to give these bad boys a knock in the eye. I don't think that is the best way. (Hear, hear.) I am not so sure that I can develop what would be a better way, I have been so long out of sympathy and touch with our Ontario Conventions; but one thing has impressed me—the immense amount of increased ability that is manifested throughout the programme and the addresses; but you appear to be not much better organized than you were fifteen years ago, and don't let us throw it on the country altogether. Let us begin to organize better.

Rev. Dr. BRETHOUR pronounced the benediction, and the audience dispersed for the Conferences at 10.25.

## REPORTS OF SEPARATE CONFERENCES.

THURSDAY MORNING, AT 10.30.

### PASTORS.

This Conference was carried out according to the programme, except that Rev. E. W. Panton being unable to be present, his paper was presented by Rev. John Young. The following is a summary of the paper:

#### "THE PASTOR'S RESPONSIBILITY IN THE MENTAL AND SPIRITUAL EQUIPMENT OF HIS SABBATH SCHOOL TEACHERS."

I. As a pastor he has the oversight of the congregation, and generally has a voice in selecting the teachers; he is therefore responsible for the qualifications of the persons chosen. While the great majority of our teachers are sincere, devoted and zealous, some may not have had opportunities for acquiring knowledge, nor the mental training that is so necessary for taking a proper grasp of truth and presenting it with luminous effectiveness. Such being the case, there is great need of supplementing their defects, and the weight of this responsibility rests largely upon the pastor.

Again, his responsibility becomes very grave when we take into consideration the fact that the influence that emanates from him pulsates through the teachers to the soul of every boy and girl in the school.

When we consider that our teachers in a certain sense stand between us and those immortal creatures, how intensely concerned should we be that their mental and spiritual equipment be of the highest order. And all the more so when we reflect that those children are at the most impressionable age—a time when they take on the likeness and image of Jesus with greater ease and greater promise of permanency than at any after period of their lives. And not only so, if the Church of Christ is to be powerful and aggressive we must feed the lambs and win them for Christ. Failure here means disaster all along the line of Christian effort.

Viewed from this standpoint the gravity of the responsibility becomes so tremendous as to evoke the cry, "Who is sufficient for these things?"

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## II. How shall he discharge his responsibility?

1. Let him stand as closely connected with the Sabbath School as time and strength will permit.

That the pastor should teach a Bible class in the school should by no means be obligatory. I believe he might be more profitably employed, that is, so far as touching the mental and spiritual equipment of the teachers is concerned, by teaching their classes in turn, from the lowest to the highest.

The advantages of following such a course would be:

(a) To give an ocular demonstration to the teachers of what you conceive to be the best method of teaching the lesson.

(b) Also, it would show how best to catch and rivet the attention of the scholars.

(c) Then again, it would enable the teacher to catch the fervour of your enthusiasm, by which to kindle his own.

Such a course would be incomparably more useful and inspiring than merely theorizing before your teachers about teaching, to say nothing of the great advantage to the school and to yourself by thus coming into close contact with every scholar in your school.

2. Let the pastor rally the teachers about him as often as possible for spiritual and intellectual conferences. These should be held at least once a month.

(a) The lesson for the coming Sabbath may be gone over with much profit. The more difficult passages might be explained and the more important thoughts emphasized. By asking the teachers to give their views upon certain truths they would naturally acquire a facility of expression, and more confidence in their powers.

(b) Then again, some interesting psychological questions might be discussed that would throw great light upon the best way of conveying truth, so as to find a readier entrance into the mind of the scholars. Such as "When is the mind most receptive, and how can we best secure that condition?" etc., etc.

(c) As all teachers have one or more scholars that are peculiar and difficult to manage, how best to deal with them most successfully might prove subjects for discussion involving many nice psychological questions.

(d) At such conferences the devotional element for spiritual quickening should play an important part. At this point of holy contact the pastor and his teachers should come into very close sympathy. In the prayers the teachers should be made to feel the exalted position that God in His providence has placed them in, the joy of leading an immortal soul into everlasting life, and the need of resolutely striving to become "a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

3. The pastor may, with great profit to his teachers, preach from time to time on subjects germane to Sabbath School work; *e.g.*:

(a) A sermon to children of the Sabbath School, from which the

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teachers would learn how to grapple with the great question of leading the lambs of the flock to Christ.

(b) Then again, a sermon to parents might be handled in such a way as to generate an influence that would react and be very helpful by way of encouragement to the teachers.

Rev. J. B. MULLEN, of Fergus, introduced the next subject :

“HOW CAN THE SABBATH SCHOOL BE HARNESSSED TO THE  
VARIED INTERESTS OF THE CHURCH?”

First we might ask, “What are the varied interests of the Church?” She ought to be interested in soul-winning, in edifying saints in the development of the spiritual life of her members, in revivals, in missionary and temperance work, and in all moral reforms. She ought to be interested in the education and scriptural nurture of her young, and she ought to be interested, too, in her outward, temporal prosperity.

Taking it for granted that the Sabbath School is a power, how can we best utilize her, or harness her to that varied work?

Seek to have increased power in the Sabbath School. We do not need more machinery or better organization, but more of the power of the Holy Ghost. This shows itself in (1) prevailing prayer, (2) obedience to the Master, (3) wise winning of souls, (4) earnest effort, (5) readiness to rescue the perishing. In other words, any Sabbath School filled with the Holy Ghost will be a place where the children shall be won for Christ—where the young Christian shall be nurtured and edified, and built up on the most holy faith—where they shall become alive unto salvation—where they shall be trained to pity and help the poor heathen, or the poor victim of intemperance.

A profitable discussion followed, in which many helpful points were emphasized.

NORMAL DEPARTMENT.

About fifty delegates assembled at the Conference in the Central Presbyterian Church.

Professor H. M. Hamill, Field-worker of the International Sabbath School Association, led an interesting conversation on the subject, “By what means can the Provincial Association best promote Normal Teacher Training?”

1. By securing thorough organization. Let there be a Provincial Normal Committee, and the General Secretary its chairman. This will best prevent too high an exaltation of the importance of this department, on the one hand and its neglect on the other. Normal

class work should be handled in other departments.

2. Efficient methods are necessary. Some years ago a township as well as a school—she could not have been later. The ground is ripe for

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class work should not be crowded through at the expense of every other department.

2. Efficiently equip the Normal Class Department. It is not always necessary to have a man devote his whole time to this work. Some years ago Illinois had 102 counties organized and almost every township as well. She then engaged a Normal class superintendent—she could not have done this to advantage ten years before, and it would have been unfortunate to have deferred action for five years later. The General Secretary should be able to tell what part of the field is ripe for Provincial Normal work.

3. It is well to have optional courses. The text-books should be selected by the Provincial Committee, each locality making choice from the list approved.

4. The examinations should be thorough. Select, if possible, some of the foremost educationists in the Province, giving each a chapter of the text-book on which to prepare papers. The examination day should be uniform and examinations conducted in the same way as any High School examination. If the examinations be not thorough they will not be respected.

5. Urge all who attend the classes to agree in writing that they will take the examinations. This should be compulsory. Professor Hamill's plan was to take the Normal class immediately before or after the Sabbath School session.

6. Bring specimen work before all public Sabbath School meetings held by the Provincial Association. Have a special lesson or an address or conference on this line.

7. Scatter suitable literature bearing on this subject wherever it is likely to be read.

Finally get your pastors interested in this department. They can and will help you in most cases if they see that you desire their co-operation.

Rev. John McEwen led in a conversation on "What way can Local Associations best co-operate?"

He said that all the points brought out by Professor Hamill might be applied by necessary modifications in local organizations. And one word expressed it all. Do it.

We have wrought out a formula, "The Sabbath School is the Church of Christ at work teaching the Word of Christ for the purpose of bringing souls to Christ and equipping them for the service of Christ."

There is no class of workers of whom so much is required as of Sabbath School teachers, considering how little is done for their equipment.

In some of our cities there is no Normal class, yet a small number would like to have training. Call these together, talk over the situation, select a text-book, and go to work with this nucleus and arrange a series of lessons.

In some of the large denominations provision is already made for advanced teaching along these lines. We should in some way, as an association, recognize these conditions. Yet we must bear in mind that knowledge of truth, even of Bible truth, is only one side of teacher training. They need to be instructed in methods of teaching. This our Normal course does.

This Conference recommended that a Normal leaflet be published, and that so far as possible every enrolled member of a Normal class shall sign an agreement to take the written examinations at the close of the course. Some members of the Conference feared making this pledge absolute lest many would be afraid to face the examinations who yet might be benefited by the lessons if they would attend the classes.

#### NORMAL COURSE.

The Normal course is a two years' course. First year on first book and second year on second book of Legion of Honor series by Prof. Hamill. Each book contains twelve lessons on the Bible and twelve lessons on teacher training, etc. Annual examinations are held on the third Friday in June in each year at 2 p.m. (a later hour can be arranged for where necessary). Two papers are set in each year (one on Biblical lessons and one on training). Two hours allowed for writing on each paper. Maximum marks on each paper, 200, of which 60 per cent. is necessary to pass.

#### *Extract from Regulations.*

Examinations will be held in as many places as the convenience of candidates may require. Question papers will not be issued for any candidate whose name is not enrolled with the Corresponding Secretary on or before 1st June. Certificates will be issued to those who pass the first year's examination, and the diploma of the association to those who have passed both first and second years' examinations. Examinations for first and second years may be taken together, but it is recommended that they be taken separately and in their proper order. The results will be announced and the diplomas presented at the Provincial Convention in October.

#### *Cost of Course.*

The cost is very trifling and within reach of all—First year, for enrolment, 10c., and for text-book, 15c.; second year, for text-book, 15c., and for diploma, 50c. Total, 90c.

Enrolment should be made with Miss Munro, who will also supply the text-books on receipt of the enrolment fee and price of book.

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Probably three-fourths of the failures and discouragements among teachers arise from lack of training. In this age training is necessary to success in any walk of life. The training required by this course will fit for more efficient service in every branch of Christian work, and especially in teaching. The course may be taken individually or in classes. The association's purpose in taking up this work is to supply efficient, properly trained teachers for our Sabbath Schools, and they confidently appeal to pastors and Sabbath School superintendents to use their influence with teachers, senior scholars, and young people's societies to secure this increased equipment, and thereby qualify themselves for better work for Christ and the Church, See 2 Tim. 2. 15.

*Enrolment.*

The best time for enrolment is in September and October, but later will do. This study may profitably be taken up in the Literary Department of the Young People's Societies as their reading course.

*Enrol now.*

Address all communications to—

MISS JESSIE A. MUNRO, Cor.-Sec.

25 Manning Arcade, Toronto.

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SUPERINTENDENTS.

“THE SUPERINTENDENT'S PROGRAMME—WHAT AND WHY?”

Was introduced by Mr. R. W. Clarke, of Millbrook. Several sample programmes, which the speaker had used, were given, in which appeared solos and orchestral selections, the time allowed for the lesson being about twenty-five minutes. The programme opened with the doxology and closed with the benediction. The reading of the secretary's report and the distribution of books and papers follow the benediction. The school retires in order, while the orchestra plays. The speaker said he did not read the lesson with the school, but left that to be done in the classes. The majority of the superintendents present did not agree with this, but thought the lesson should be read in the general school. The discussion seemed to favor, or at least *admit*, solo singing, but was opposed to orchestral selections during the school session proper; to favor the opening prayer, two or three minutes in length, being made by the superintendent, or sometimes by the assistant superintendent. There should be an assistant superintendent—a suitable lady would not be objectionable.

Other points emphasized were: The superintendent should have a programme prepared before coming to the school, a written one. It

should contain praise, prayer, instruction, business. The programme should be varied for each Sunday, the curiosity of the boys and girls as to the programme helping to keep their attention. There was a difference of opinion on this point, some advocating a regular order of exercise, leaving room for variation in the different items.

The Conference here adjourned to meet at 1.15 p.m.

On resuming the session, Mr. Morris, Hamilton, took the chair. For the guidance of discussion the following list of questions had been placed on the blackboard, viz.: 1. Do you hold public review? 2. Do you hold weekly teachers' meetings? 3. Is it ever wise to dismiss a scholar? 4. Do you need to coax people to become teachers? 5. Do you allow unconverted teachers? 6. Have you a Normal class? 7. How many intermediate scholars should form a class? 8. Do you look over records weekly? 9. Have you a Visitation Committee? 10. How do you select teachers?

The discussion was full of point and life, and showed the earnestness and interest of these devoted men in their work.

(1) Many had come to the conclusion that the private review by teachers with their classes produced better results. But when held, the geographical, topical, historical and doctrinal features might be set forth; an occasional Evangelistic and an occasional Exhibition Sunday given, and a Parents' day.

(2) A weekly meeting seemed to be much preferred. Programme should be arranged for its direction, and leaders varied. Much favor greeted the report of a teachers' tea at 6.30, followed by the meeting from 7 to 7.45 before prayer-meeting.

(3) Awakened most earnest discussion and called out many touching facts. In one case expulsion had produced good results to the school. The prevailing sentiment was, never expel. Suggestions were: Sending records home; letting scholars expel themselves; writing to the boys themselves; visiting the homes; wiser grouping, etc.

(4) This partially covered No. 10. But it should be noted that the earnest solicitation for the superintendents to join the Convention group to be photographed at this hour, was met by a unanimous vote to remain in session, esteeming the business of the hour worth more than a photograph of themselves in convention. Suggestions were made for the Sabbath School Committee of Christian Endeavour to form a recruiting staff for teachers. A tribute was paid to the great faithfulness of teachers as a rule. One superintendent keeps a private teachers' record, marking the absent teachers who provide a substitute "A," for absent; if no substitute, an "N" for neglect; and reports quarterly. High encomiums were paid to the Normal work as a preparation for teachers.

(5) This number was called when the session was required to close for the full Convention session in the audience room.

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## BIBLE CLASS TEACHERS.

"HOW BEST TO SECURE CO-OPERATION OF MEMBERS IN THE  
LESSON STUDY."*By H. W. Foster, Villa Nova.*

## SUMMARY :

1. Mutual interest and sympathy on the part of both leader and members in temporal as well as spiritual things.
2. Impress the importance of having a knowledge of the Bible. How much we are indebted to it.
3. Leader to be so filled with the lesson that the class know he has spent much time upon it.
4. Leader to know who among the members have studied the lesson. Make opportunities both then and during the week to speak of it and of the lesson generally.
5. Give class a few questions on next lesson to be answered next meeting, speaking privately to individuals to lead in answer.
6. Spend a few minutes in preview.
7. Have small blank report for member to fill at home.
8. Constant and earnest supplication that the Holy Spirit may do His work.

## "THE BIBLE CLASS IN RELATION TO THE FUTURE TEACHING STAFF."

*By A. S. Macgregor, London.*

It is important that persons who undertake to teach in our Sabbath Schools should not only be well grounded in the Word, but they should be taught in some way how to place it before others. Where should we expect to get persons best fitted for the work? The Bible class should supply them. Its members have passed through all the grades of the school; we should look to them to carry on the work for others. The ability of the Bible class to supply efficient teachers depends largely upon the kind of teaching done in it. In Bible class teaching we should endeavor to take up the passage of Scripture in such a way as to give the class a grasp of the great truth running through it.

Some faults in teaching are: (1) spiritualizing of passages and imaginary teaching, (2) taking passages away from their context and explaining them in an isolated position.

In teaching a Bible class we should take up the lesson as a piece of literature. In doing so we must take into account the character of the writer, the condition and character of those to whom he wrote, the peculiarities of the times and the end for which he wrote.

If we follow along these lines we will have little difficulty in securing the interest of the class and obtaining answers to judicious questions, and we will stimulate a spirit of research in the pupils. The great work in Bible class teaching is to lead young people to think for themselves along healthful lines. Old truths should be presented in a new way so as to stimulate thought. If the teacher is able to draw, infuse and enthuse, the members of the class will catch the spirit, and in time go forth thus equipped to feed the lambs of the flock.

#### COUNTY, CITY AND TOWNSHIP OFFICERS.

W. H. KERR, of Brussels, addressed the Conference on "Why are Three-fourths of Our Townships Unorganized?" The following reasons were given, viz. (1) Because we often begin at the Provincial instead of the local association. (2) For want of system and acquaintance with plans of organization, as exemplified successfully in political circles. (3) Indifference to the fact of the brotherhood of Christian workers in adjoining schools. (4) Want of enthusiasm in our work and want of concentration by amalgamation of Sabbath Schools and young people's associations. A helpful discussion followed.

H. J. B. LEADLAY, of Guelph, introduced the topic,

#### "DENOMINATIONAL SABBATH SCHOOL CO-OPERATION IN CITIES : HOW BEST PROMOTED,"

as follows : Sabbath School associations, provincial and local, can do much—(1) By creating and developing an *esprit de corps* amongst Sabbath School workers—that strong, pleasant feeling which makes those connected with an association realize that they are "in it"; that strong influence which makes outsiders realize that they are "not in it," but which makes them feel that they would like to be "in it." (2) By being so useful and helpful that outsiders cannot afford to remain outside. (3) By friendly, appreciative visitation.

Individual Sabbath Schools can do much by manifesting an *unselfish, co-operative spirit*. For instance : (1) A superintendent learns that a scholar has come to his school whose parents worship at another church. It would be an act of courtesy on his part to inform the Sabbath School superintendent of that church. (2) A scholar, accustomed at home to have all his own way, comes in contact with a firm, conscientious Sabbath School teacher, who insists upon obedience to authority and due consideration for the rights of other scholars. His pride is touched ; he becomes offended, and leaves the school. He should learn at the hands of every other Sabbath School in the city that he cannot enter without bringing his credentials with him.

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As an indirect aid to Sabbath School co-operation, or rather as a proper condition for it, there must be co-operation in the work of the Church of Christ as a whole. The division of the Church into denominations, the division of the Church into Sabbath Schools, C. E. Societies, W. C. T. U.'s, Y. M. C. A.'s, etc., may be very good for purposes of drill and instruction; but unless her forces can unite and co-operate in a practical manner, her power for aggressive action will not amount to much.

*Wanted*, a regiment of men unbothered with denominational interests, or individual Church interests, or the interests of any individual society in the Church—men who can marshal the forces of the entire Church into a united, well-sustained evangelistic effort which will reach all denominations and all outsiders. This would cultivate an interdenominational spirit which would be helpful to Sabbath School co-operation.

The aim of Sabbath School workers in Ontario, as already stated, means *practically* the evangelization, sooner or later, of the entire Province. This end cannot be accomplished by Sabbath School workers alone. We need the *entire Church*.

One point emphasized in the discussion was, Sabbath School visitation by members of different denominations is one of the best means of creating a friendly spirit.

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## SECRETARIES AND LIBRARIANS.

The Rev. J. R. BELL, Laurel, introduced the question :

"HOW CAN A TASTE FOR HEALTHY LITERATURE BE CULTIVATED  
 IN OUR SCHOLARS?"

The following are some of the points emphasized :

In this age of cheap literature much is written that has a most pernicious influence, especially among the young. The cheap novel with flaming cover meets us everywhere. Children are naturally attracted by the gaudy cover and sensational title. To combat this state of affairs we must begin in the home, which is God's first and most sacred institution. Early home influences are strongest and most lasting. Urge from pulpit and platform pure literature in the home. Guard the home most sacredly.

In a country home give the young people a good local newspaper, a good city paper, one or more good magazines, and always the Church paper, and encourage them to read them. Take no paper because it is *cheap*, but be sure it is right on all moral and religious questions. Then as to the books to be read in the home, next to the Bible I would place works of biography; also missionary literature and history.

How can we best influence our scholars in the Sabbath School? By impressing on their minds the great importance of storing the memory with knowledge that will be helpful in after-life; not so much by crying down the bad, as by holding up the good. Seek to impress the scholars with high ideals, and give such suggestions as will help them in their choice of good books. Opportunities will often present themselves in the teaching of the regular Sabbath School lesson for introducing the subject of good literature.

In selecting the library much can be done to cultivate a taste for healthy literature. We often find our libraries stocked with books of a very questionable kind. Many books are selected because of cheapness or because of a "taking" name without any knowledge of their contents. In the selection of a library, men of wide reading, cultivated minds and consecrated hearts, should be employed, and the catalogues of the best publishers examined.

See that our Sabbath School libraries are well supplied with missionary literature. We must make the young people acquainted with what the Church is doing in our mission fields.

Church workers should use their influence to secure literature of an instructive and healthy kind in our Public libraries and reading rooms.

The conversion of the child should be the first thing sought for by the faithful teacher. Then use all legitimate means to direct the youthful mind into pure channels, aided by the best literature.

In the discussion which followed this paper the need of careful selection of a library was emphasized. No books should be put in until they have been carefully perused by a thoroughly practical committee. The librarian should be a most cultured person, mentally and spiritually.

C. E. COWLEY, London, then gave a paper on

"WHAT IS THE TRUE VALUE OF SABBATH SCHOOL RECORDS, AND OF THE SECRETARY WHO NEGLECTS THEM?"

The following is a synopsis:

The realm of record ought to receive as much attention in the Sabbath School as it does in the world of business. In order to find out the true value of Sabbath School records it would be well for us to inquire the objects for which a Sabbath School exists and the constituent elements which go to make up its success. The object is to guide the young to the Saviour and to impart a knowledge of the Scripture which will enable them to lead useful and consistent Christian lives.

Among the necessary elements which go to make up the successful school, are a consecrated staff of officers and teachers, good organization and thorough discipline. The keeping of records has a direct bearing on these last mentioned. It is impossible to maintain discip-

line in a school. The pupil knows that and that the teacher desires a good time each Sunday.

Sabbath School scholars in the best of the Sabbath School. Induce him to feel that

We must induce him an incentive to punctuality, when he has the honor to place it on the table. I applied a double

Record-keeping. A school knowing a teacher forget his copy of the Sabbath School. Several the individual contributions increase one school the method. In the bringing necessary to qualify shall have

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line in a school where pupils come late or attend irregularly. Let a pupil know that being present on time every Sunday means something and that the fact is carefully noted in the class-book, he will naturally desire a good record and will make a special effort to be present on time each Sunday.

Sabbath School records are also valuable factors in interesting the scholars in the school. It is the nature of a boy to want to belong to the best thing going, whether it be a base-ball club or a Sabbath School. Induce him, to take a pride in the Sabbath School and make him feel that he is an important factor in it.

We must first interest our boy, and in order to do so we must give him an incentive. How are we to do this? Mark his attendance, punctuality, collection, verse, the bringing of his Bible, etc.; then when he has a full percentage of marks, let his name be placed upon the honor roll. Keep track of the class record in the same way—place it on the honor roll in order of merit, and then you have supplied a double incentive to the boy.

Record-keeping is of the utmost importance in the matter of collections. A scholar having promised to give a definite amount, and knowing a record of it is kept from week to week, is not likely to forget his collection, or if he does, will feel that he is in debt to the Sabbath School, and will bring a double amount the following Sabbath. Several schools which have adopted the method of recording the individual contributions of their members, have had their collections increased, some fifty, some sixty and some a hundredfold. In one school the collection increased over 200 per cent. after adopting the method. The keeping of records has proven to be a great stimulus in the bringing of Bibles to the school. One of the provisions necessary to qualify as a "perfect class" should be that each member shall have brought his own Bible.

Now, with regard to records themselves. First, as to the class-book. A class-book, to be of any use, must be kept accurately, and should be simple in plan. The trouble with many class-books is that they are too complicated, and with others that they are too meagre, not providing for many important things which should be recorded. The model class-book should be provided with space for name and address of teacher and scholar, a separate column for marking each item intended to be recorded, such as attendance, punctuality, verse, contribution, Bible, etc.; a monthly, quarterly and yearly summary, and extra columns for recording new scholars, scholars left school, etc.

No one should undertake the responsible duties of a Sabbath School secretary who is not prepared to devote both time and patience to the work.

The *school* record book ought to be arranged so that a separate page may be devoted to each class, showing at a glance the weekly, monthly, quarterly and yearly record. The entries in this book are, of course, posted from the secretary's weekly report form, and it is

ruled to correspond with the class-book, or printed envelope, where such is in use, with extra columns showing the average attendance, percentage, etc., and, if desired, the average contribution of each member.

Besides the record books, already referred to, there are, of course, many other accessories which may be classed under the head of records. There is the secretary's weekly report form, containing the record for the Sabbath. This report should be comparative, giving the increase or decrease in attendance and collection over corresponding period of the previous year. A summary of this report should be read or written on blackboard at the close of each session. Where the envelope system is used the work of making out the report is greatly facilitated. These envelopes should be handed to the teachers as they enter the school. A good plan is to have a cabinet erected at a point convenient for the teachers to pass as they enter. This cabinet should contain numbered sections, representing every class in the school. Each of these sections should contain a large, strong, stiff manilla envelope, in which is placed the teacher's class-book, order of service, writing pad, lead pencil and any other necessary supplies for teacher or class. This envelope the teacher receives on entering the room, and returns at the close of the school.

Vacation cards have been found to be successful in inducing scholars to attend Sabbath School while on their holidays. These cards are returned to the home school, and the attendance credited on class-book, thus entitling the holder to a place on the honor roll, if the record of the quarter is otherwise complete.

Some schools send quarterly individual reports to the parents of each scholar, showing how many times prompt, how many times late, how many times absent, how many well, fair and poor recited lessons, how many contributions, etc.

I have, in connection with my own work, a little book, I call it my book of handy records. By means of it, I can tell at a glance the attendance and collection for any Sunday in a month, and the average attendance and collection for that month, extending back as far as our records go.

As to the latter part of our topic—"The Value of the Secretary who Neglects Them"—I have only to say that he is worse than useless, he is a positive hindrance to the progress of the school. Accuracy ought to be the first aim of the Secretary. Better keep small, unpretentious records, and have them accurate, than more comprehensive ones carelessly gotten out.

Samples of record books, printed cards, etc., used by Sabbath School secretaries, were exhibited at this conference.

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## PRIMARY CONFERENCE.

Miss Mary F. HUBER, of Louisville, Ky., presided. She advocated the use of Church tunes with words suitable for the Primary class. Some such hymns were sung.

Mrs. STANTON, of Toronto, illustrated blackboard work. She said: Don't be elaborate in your drawing. Illustrate simple objects. Practise drawing straight lines vertically, then horizontally. Use the chalk broadside to make the marks clear. Make oblique lines, curves and slants. Illustrations of Abraham preparing to sacrifice Isaac, The Deluge, 23rd Psalm, etc., were drawn.

## "CHILD CHARACTER."

G. H. ARCHIBALD, of Montreal, said: We must know the lesson and our plan. Study out the point you are going to teach, and put aside nine-tenths of the lesson. The principal part is usually around the Golden Text. Begin at the point of contact or you will never gain attention. End at a point of contact. Go from the known to the unknown by a comparison, an illustration, then the practical application. Who is going to point to Jesus this week? That is the point. "I am." How are you going to do it? Let all your lessons touch the child's life. Let us note down some characteristics of the child that you have observed. (Love, Activity, Curiosity, Observation, Fear, Sensitiveness.) What is the good of Love? (To open the door to the child's heart.) How are you going to use it? (It gives us a point of contact.) The child understands your love. If a child loves you he will depend on what you say. (You can't do much with a child unless you gain his love.) What can you do when you gain their love? (Lead their love out towards Christ.) How is that love going to be shown in the child's life? How is love shown as a matter of fact? (By the child putting his arms around you and saying, "Oh, I love you.") What does the wise Primary teacher do? Love obeys. That is the use of the love characteristic. When the child tells you he loves you, turn that love into action. Say as the Saviour says, "If ye love me keep my words." *Activity*—What are you going to do with those active boys? (Direct their activity into the right channel.) The most common mistake we are making is in trying to break the will. Emerson said, the stronger the will of the child the stronger the barrier between the child and evil. How are you going to keep your children busy? (Let them hold the chalk, point out places on the map, clean the blackboard.) Did you ever feel this way: "If I was only free of that boy I would have a pretty fair class?" Well, rather than put that boy away, put the rest away. We must direct his energy into the right channel. It is not "Don't do this," and "Don't do that." "Thee must say *do* one hundred times to once thou sayest *don't*," the old Quaker says. What would

I do with a boy who persists in telling lies? Our punishments must be retributive and not arbitrary. *Curiosity* is one of the most precious helps that the Primary teacher has. Unless you learn to use that characteristic you are losing a mighty lever. (Illustrating the Pharisee and the Publican, by exciting curiosity to see what was inside a heart made of paper, from which was slowly drawn out a big I.) Never use a heart unless the child understands that it represents the will, the life, the do-as-I-please. There is much harm being done by developing self-consciousness in children, at Sabbath School concerts, etc. Let five or six children take part at once.

Miss MARY LOUISA BUTLER, of Chicago, spoke of work among mothers. You must know not only the child, but the child's mother. You cannot use the activity of the boy until you know that boy in his home, know his mother, know of the trials and pleasures the mother has in that boy or that girl. One way to know the mother is by calling; another is to have the mothers meet in conferences and mothers' meetings. This should be a very important adjunct to every teacher's work. In meeting the mothers you must have something of common interest to them all. There are two classes of mothers that are very hard to reach—the ignorant poor mothers and the ignorant rich mothers. I think of the two the latter are more difficult, but you can reach them. Take the average mother. Get them to come to your schoolroom where you have your meetings on Sunday, that they may have a little of the atmosphere that you have there. Have a gathering of your mothers before Christmas. One teacher had the songs that the children were going to sing for Christmas, and the songs they were singing in the school, put on paper with a typewriter; she had a professor of music come there to teach those songs to the mothers; she had the poor mothers and the rich mothers. They had that beautiful time for singing and had some simple refreshments afterwards. That was the opening wedge for something deeper and more lasting to follow. Then in January get them to come for another meeting. You don't want to discuss books at first. Discuss the mothers' own lives—their childhood. Every mother can tell you something that happened in her childhood that was of interest to her. She may tell the things that pained and troubled her, or she will tell you the things that she enjoyed. That will help you in getting these mothers at the next meeting to talk about their children's lives. That will help you to reach the children. There you have topics for three meetings, and topics that can be discussed without any expense. Then have the mothers discuss together their children's playmates. I wonder how many mothers know their children's playmates—know what they are talking about, and what the children play? Then discuss the matter of the children in the schools. How many mothers visit the Public Schools? How many visit the Primary schools? How many call upon the teacher? Get the mothers to discuss the children's teachers; what they know

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Our punishments must be one of the most effective levers. (Illustrating the tendency to see what was slowly drawn out and understands that it represents much harm being done, at Sabbath School at once.

Spoke of work among children but the child's mother. You know that boy in the streets and pleasures the mother is present in conferences and an important adjunct to the work you must have somewhere are two classes of ignorant poor mothers and the latter are more than the average mother. Get your meetings on a sphere that you have before Christmas. One going to sing for Christmas at the school, put on paper and come there to teach the mothers and the rich singing and had some the opening wedge for

Then in January get them to want to discuss their books of their childhood. Every child in her childhood that she things that pained and that she enjoyed. That the next meeting to talk to you to reach the children, and topics that can have the mothers discuss under how many mothers they are talking about, the matter of the children in the Public Schools? How do you call upon the teacher? Teachers; what they know

about their spiritual and moral life. If the teachers in the schools are found to be such that the children cannot be entrusted to them, I should say the resignation of those teachers is in order. We who know the children will see what can help the mothers. We know a good many things about children that some mothers don't know. When you get sociability promoted and confidence established, you have time for more serious conferences over books and things of that kind. There is one book I want to recommend to all teachers, written by Mr. James L. Hughes, of Toronto—"Froebel's Educational Laws for all Teachers"—and I wish he would add, "for all mothers." If you read that book it will lead you to study "Froebel's Mother-play."

Mrs. WOODWORTH, of Buffalo, conducted a quiz class:

Q. Would you use a sand map in preference to the blackboard?

A. No; I would use both in their place. Sometimes a sand map will answer better than a blackboard, and sometimes otherwise. Do not use too many things.

Q. Does not giving the children something to do make them self-conscious? A. Try to bring a number of children into prominence rather than to bring one.

Q. What would you do with a boy who persists in standing up and walking out in the midst of the lesson? A. I would make that lesson so interesting that he would not want to go out of the room.

Q. What would you do with very young children? A. I would have a kindergarten class for them if possible. You can't give the same food to a baby as to a nine-year-old.

Q. What do you mean by a kindergarten? A. A Sunday School kindergarten, having the children of kindergarten age in a class by themselves.

Q. How old should they be in that department? A. I should say those under six.

Q. Should one be able to talk and chalk at the same time? A. Yes, in most cases.

Q. What do you think about offering prizes in a Sunday School class for good conduct and verse recitation?

Mrs. CRAFTS was requested to answer. She said: "I don't believe in ever offering a prize for doing duty. (Applause.) I would never offer a prize for verse learning or anything that the child should do, and I would never offer any prize that only one child could gain. An unexpected reward is a good deal better than a prize.

Q. If some of the bigger boys will not be interested in the blackboard, and write and play tricks behind your back, is the fault yours, and how remedied? A. The teachers must blame themselves every time for inattention in their classes. It is very hard if you have an undivided class where the ages range from very young children up to ten years, for while you are doing something that is very simple to interest the small child, the big boy thinks it is alto-

gether too babyish for him, and very likely will get into mischief. I prefer on that account to subdivide the class.

*Q.* Should the Scripture lesson be read in the class. *A.* No.

*Q.* Not at all? *A.* I mean not as a general exercise, supposing it to take up the entire Scripture lesson. The Bible should be in the hand of the teacher and should be referred to frequently, reading out that little passage that you are going to use, or that beautiful verse that you wish to impress.

*Q.* Have you a class in mind who do not meet at the opening exercise of the school, and there hear the lesson read? *A.* Yes.

*Q.* Do you set a certain age for promotion from infant class, or does it depend on development? *A.* We can do better with them by making age the limit, unless the teacher will study her scholars individually. Often one scholar is very much more developed than another.

*Q.* Which is best, to introduce the day's lesson by a review of last week's lesson and connect it, or take a new point of contact? *A.* I should prefer always to review the lesson, because where we have one thought for the quarter we certainly must have left that lesson somewhere where we can connect it with the point of contact that we are going to start with.

*Q.* What is your idea of a point of contact? *A.* Something that the child knows about; something that is familiar to the mind; something that touches its life—the child plane.

*Q.* Where will you look for a point of contact in children under six or seven years of age? What kind of an illustration or a thought—on the home, or the school, or the play? What do you find is the best field for getting your point of contact? *A.* All these things can be used. Some thought of the home life, some thought of their play, nature thoughts, asking the child what he has seen to-day, trying to get the mood of the child for the day. It varies so much that we can't always say beforehand which thought we will take. Children always love a flower or a leaf; anything that appeals to the child may be a point of contact.

*Q.* What would you advise where a school has passed a resolution to grade scholars according to age, and teachers and older scholars oppose it? *A.* Probably the matter has been sprung upon the school without enough consideration. The advantages of a graded school should be explained, and if it is wisely done all the teachers and older scholars can be brought to see the advantage of such a course.

*Q.* How old should a child be when admitted to the Primary class? *A.* The age is not limited either up or down. A child cannot be brought in too young; in the mother's arms is a very good age to begin.

*Q.* The mothers would make a convenience of you? *A.* I don't care if they do. I think we would be helping the mothers if we did not do very much good to the child.

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*Q.* What would you do with very active boys who, the moment your eye is off, slip down on the floor or annoy the others? *A.* If the air is vitiated you nor I cannot be quiet. Maybe one of those boys does not hear or see well. In one case that was investigated it was found that the boy was badly troubled with astigmatism of the eyes. In another case, where a boy turned around to the boys behind, it was found he did not hear, and wanted to catch from the other boys what had been said.

*Q.* Would you always let the irrepressible boy have all he could do, or save some things for the shy child to do? *A.* Oh, bring out the shy child; put your mother arm around it and try to bring it out. There is sometimes more in silence than in a noise. We must make the children think. Thinking, above all things, is the method of keeping the children busy.

*Q.* What would you do if you had no separate room? *A.* As Mrs. Crafts says, there are always four corners to a room. I would just have one of those corners screened off, and I would have my class back there. I would not have them out in the main room.

*Q.* Which corner would you take? *A.* Take the one farthest away from everybody, and the sunniest corner and the best corner, and then work right out from that for the very best place in the whole building.

*Q.* Suppose there are more classes than corners? *A.* Well, I would ask some other class to get out of my corner.

*Q.* Which do you think comes into closer contact with the children, a young teacher or one of more mature years? *A.* Oh, it depends on the teacher; it doesn't make any difference whether you are sweet sixteen or sweet eighty. If you have that spirit that Christ desires you to have, that love for His little ones and for their good and for His glory, you are the best teacher for that class whether you are sixteen or sixty.

*Q.* What is the youngest teacher you know of in charge of a class? *A.* I know teachers as young as sixteen years of age.

*Mrs. CRAFTS*—I know one thirteen who is doing good work.

*Mr. ARCHIBALD*—I know one thirteen.

After singing the doxology, Mrs. Crafts closed the meeting with prayer.

#### SECOND CONFERENCE OF PRIMARY WORKERS.

A second conference of Primary Workers was held at 8.30 on Friday morning.

A paper, "In What Way may the Children Assist in the Primary Session?" written by Miss Parkins, of London, was presented. The following are some of the points: They may be used in looking up absent scholars, and in doing "home mission" work. One may also take up the collection, another distribute papers, etc. Let them commit to memory many verses from the Bible. Get them to ask

questions; let them sing some motion songs ("Songs and Study for God's Little Ones" recommended). Let the older children sit beside smaller ones and feel that they are responsible for the behaviour of the little ones. Allow them to assist the teacher in every possible way, trying to impress the thought that they should do everything from love to Jesus. Teach them to pray.

A discussion followed this paper. The following plan was suggested: Sometimes allow the children to draw on the board to illustrate the lesson; they can make strokes, crosses, circles, squares, etc.

"How to Develop Reverence in the Class" was discussed. The voice and manner of the teacher has much to do with developing reverence in the children. The reason for reverence should be reverently explained; quietness should be commended. They should be led to feel that they are in the presence of God. Before prayer wait quietly till there is perfect silence. Some suggested that pictures illustrating reverence might be shown and explained; that children may be asked to kneel during prayer; that there be several short prayers during the session.

Some of the Primary appliances shown in the exhibit-room were again shown and explained. A lap blackboard and teachers' bag were recommended—the bag for carrying chalk, eraser, class-book, collection envelope, paper, etc. A class-room rack for exhibiting picture roll, hymn roll and blackboard was recommended.

#### REPORTS FROM PRIMARY UNIONS.

*Peterboro'*—In February, 1897, a county Union was organized—Mrs. J. W. Garvin, Peterboro', Superintendent, and a vice-president appointed in each township. A Union was at the same time organized in Peterboro' town—President, Mrs. VanEvery; Vice-President, Miss Sanderson; Secretary-Treasurer, Miss Aldridge. This Union meets weekly and is doing good work.

*Lakefield*—A Union of Primary and Junior teachers was formed in April, 1897—President, Miss M. White; Vice-President, Miss L. Quinn; Secretary-Treasurer, Miss N. V. Cox. The membership is twenty; a number of visitors have also attended. The meetings are held fortnightly; the lesson is taught, and a short paper given or a discussion on methods.

*Otonabee Township*—In September, 1897, a township Union was formed—Mrs. (Dr.) Harrison, Keene, Superintendent. No further report has been received.

*Brantford*—Miss S. Brown, President. This is the oldest Union in Ontario. The President reports that it is not so active as it once was, but it is to be hoped that it may "renew its youth" and its usefulness.

*Ottawa*—A Union was organized in December, 1896, in connection

with a general Secretary-Treasurer for the winter to handle the work.

*St. Catharines*—Miss Fee.

Meeting at 7.45 held, to which Over fifty the regular Refreshments

*Hamilton*

Miss Soutar evening in twenty. Last prayer, hymn "Hands" is

*Guelph*—not report to

*London*—Secretary-Treasurer Friday evening teachers, a

*West Dunlop* was appointed small Union Secretary-Treasurer

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## UNIONS.

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ber, 1896, in connection

with a general Normal class—President, Mrs. Taggart, 42 Elm Street ; Secretary-Treasurer, Miss Sproule, 185 Bay Street. They hope this winter to have a separate organization devoted entirely to Primary work.

*St. Catharines*—President, Mrs. Riddle ; Corresponding Secretary, Miss Fee. Seventeen members. Meetings held every Tuesday evening at 7.45 at the home of the President. An open meeting was held, to which pastors, superintendents and their wives were invited. Over fifty were present. Short addresses were given, as well as the regular programme—prayer, hymns, teaching of lesson, discussion. Refreshments were served.

*Hamilton*—President, Miss Mitchell ; Corresponding Secretary, Miss Soutar, 15 Hess Street South. Meetings held every Friday evening in Gore Street Methodist Sabbath School. Membership twenty. Lesson taught by members in turn, as to their own classes, prayer, hymns, discussion. A portion of "Beckonings from Little Hands" is read each evening.

*Guelph*—There is a Union which meets once a month, but they do not report to the Provincial Association.

*London*—President, Mrs. R. W. Sharpe, 246 Oxford Street ; Secretary-Treasurer, Miss Parkins, 119 Dundas Street. Meets every Friday evening at eight o'clock. The lesson is taught by different teachers, a topic discussed, and a reading bearing on the work.

*West Durham County*—In May, 1897, Miss Veale, Bowmanville, was appointed Superintendent of Primary work for the county. A small Union was formed in Bowmanville. President, Miss J. Gale ; Secretary-Treasurer, Miss Shirley Morrison.

*West York County*.—In February, 1897, Mrs. Abbott, 36 Louisa Street, Toronto Junction, was appointed Primary Superintendent for the county. Sixty-five copies of "Primary Leaflet No. I." were sent out ; fifty-three letters sent urging Primary teachers to greater effort in this department ; twelve personal visits were made ; fifteen postals written.

*Toronto Junction*—The Primary teachers of Toronto Junction and neighborhood met at Mrs. Abbott's house on October 4th, 1897. A number of ladies from the Toronto Primary Union met with them, and a Union was organized for Toronto Junction, Weston and Davenport.

*Toronto*—President, Miss Edith Readman, 287 Palmerston Avenue ; Corresponding Secretary, Mr. O. B. Stanton, 222 Sherbourne Street. Meets every Tuesday at 7.45. Programmes may be had on application to the Secretary.

## PRIMARY EXHIBITS.

Primary appliances were shown in a room in the Sabbath School building of Centenary Church. Many visitors took notes of home-made and other articles, copied words of hymns, etc. Each year

brings increased interest in these exhibits, and many inquiries about the proper use of appliances and "tools" for Primary and Junior teachers. The samples of periodicals, pamphlets and books on the tables were suggestive as to where to gain further information on this and other departments of Primary and Junior work.

The Hamilton Primary Union greatly assisted the Exhibit Committee.

#### NOTES.

A number of replies to "Primary Leaflet No. I." have been received. The great need of the teachers seems to be a course of reading upon child nature, better accommodation for their classes, and more co-operation and sympathy on the part of mothers.

It is suggested that every Primary Union should form a circulating library for Primary and Junior teachers and mothers. Where there is a Primary Superintendent for the county, such library might be put in her charge.

The Sabbath School Association of Ontario recommends that Unions be formed in cities, towns and townships.

For information in regard to the work address,

MISS JESSIE A. MUNRO, Cor.-Sec.,  
25 Manning Arcade, Toronto.

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#### THURSDAY AFTERNOON, OCTOBER 28th.

Devotional service was conducted by Rev. J. L. GILMOUR, M.A.

"HOW CAN WE HELP THE NEWER AND SPARSELY SETTLED DISTRICTS OF THE PROVINCE?"

*By Ex-President, H. P. Moore, Acton.*

In an impressive address at the International Convention at Boston, Colonel Robert Cowden, of Dayton, Ohio, prefaced his remarks with this sentence: "Go teach;" "Go preach;" "Feed my sheep;" "Feed my lambs." These are the earnest words of our Divine Lord and Master to us as Sabbath School workers. God's method of saving men is through saved men.

The Lord Jesus Christ, when about to leave the scenes and companions of His earthly life for His heavenly throne, himself in person delivers the first great missionary commission to the first band of missionary workers in the Christian era: "Go ye into all the world and preach the Gospel to every creature." Wherever man had gone Christ bade them go, bearing the news of salvation.

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The Sabbath School is everywhere related to missions. The same religious impulse that led to the organization of missionary societies for the purpose of evangelizing the heathen nations of the world, doubtless prompted more specific and earnest efforts among Christian people for the religious training and salvation of the children at home, especially of the children of the neglected poor. We find to-day that those Christian communities most deeply interested and active in foreign missionary work, are also diligent and earnest in their efforts to cultivate the home fields.

The Sabbath School has always been a most successful missionary pioneer. The order of progress and extension is usually this: A Sabbath School is organized in a neighborhood heretofore devoid of any religious services, and a few persons are persuaded to act as teachers. They soon become deeply interested in the work, the scholars are pleased and carry home to their parents and families the interest and enthusiasm inspired by the school, and thus the attention of the whole community is in time attracted to the new enterprise. The Word of God is read and studied, and as a result nearly always attending this, a religious interest is awakened, the services of a Christian minister are sought, regular preaching is established, and a church is founded. And this is the manner in which the Sabbath School becomes a pioneer missionary in the home field.

As a missionary organization—individually and through this association—the Sabbath School has already done a great work in establishing and maintaining schools in destitute localities and in remote sections, where, as stated before, it has kindled the first Gospel light and furnished the means for the instruction of the neglected ones. But never was the Sabbath School so fully alive to the importance of works of this helpful character as it is to-day. It is beginning to thoroughly appreciate the great truths: the educational influence of sending the Gospel to others, and encouraging the lonely workers in their work; and secondly, the great privilege of being co-workers with God in the advancement of His kingdom. As evidence of this we have only to look around us.

Then we have evidence of an awakened interest in this work as it affects the home and foreign fields, in the increasing contributions of the Sabbath Schools in our churches generally. The past few years have witnessed marked advance in this direction, and hundreds of schools which until lately, expended almost their entire income upon themselves, are to-day devoting very considerable amounts and a good deal of energy to the cause of missions.

The simple and oft-told story of the Earl of Cairns aptly illustrates this: In Belfast there was a little boy, a chimney sweep, who happened to be attracted to missions at the Sabbath School he attended, and contributed to a mission box the sum of twopence—considerable for a chimney sweep. One afternoon a companion met him going along the street in an unusual condition. His hands and

face were clean and he was dressed in very good clothes. The friend said, "Hello! where are you going?" "Oh," said he, "I'm going to a missionary meeting." "What are you going there for?" "Why!" said the sweep, "you see, I have become a sort of partner in the concern and am going to see how the business is getting on."

This Sabbath School Association of Ontario has become a partner in this great concern, and it behooves us here and now to consider, not only how the business is getting on, but how best we can continue successful work for God in this direction.

Some of you doubtless remember how the Convention at Brantford in 1890 was thrilled with the recital of the experiences of our General Secretary and Rev. Dr. Abraham, of Burlington, during the first missionary tour, under the auspices of the Association, through the thinly settled districts of Northern and North-Western Ontario. How the isolated brothers and sisters, in their noble effort to sustain Sabbath Schools amid untold difficulties, were cheered and encouraged by the visits of these godly men, and helped in having their pressing wants temporarily supplied.

And you will remember further, that in the closing moments of the same convention, after an inspiring address by Hon. S. H. Blake upon the necessity of listening to the call, "There remaineth yet much land to be possessed," Miss Brown, of Brantford, said to the Convention through Mr. Day, "I cannot give very much for the work in the newer districts of the province, but I can give myself for some time during the coming summer. I have summer holidays, and will devote them to this work, if you will accept me and place me where I can be of some use." None who were present have forgotten the thrill of inspiration and determination for renewed zeal which swept over the Convention.

Other consecrated workers followed the worthy example referred to, and at the Ottawa Convention the cheering reports of twelve missionaries who had each spent two or three weeks upon the field during the summer, were heard with gratitude to God. Again the Convention was stirred; again did it respond. The following summer saw a renewal of this important and effective work, resulting in its influence in inspiring the Convention at Guelph as no meeting of the Association had hitherto been touched.

At the conclusion of the reports of the missionaries of that meeting, a member of the Executive arose to say: "From the testimony we have heard from these gentlemen, we feel that they have been engaged in truly apostolic work in bringing glad tidings to these people. It is like Peter going to Cornelius. I think that we should pass a resolution tendering to these brethren our heartfelt thanks for their labors, and that we pledge ourselves to proceed with the good work." The resolution was carried with applause.

Nevertheless this was the last year, until the present, that the Association sent missionary workers into the outlying districts. In

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this, I fear, we betrayed the trust reposed in us to some extent. Let us consider how we may best help those who need our assistance. In order to arrive at intelligent conclusions, and acting upon the principle that "in the multitude of counsellors there is safety," I addressed a couple of weeks ago thirty-five circular letters to as many workers of experience in the sparsely settled districts throughout the province, from Thunder Bay to Iroquois, requesting their opinions upon the point at issue, as gleaned from experience and observation. So great was the interest manifested in the matter that nearly every one of these has replied, and the opinions expressed, though in many respects coincident, have been most helpful in preparing the following summary. One of our first missionaries who has been over the field two or three times, says :

1. The plan of a few years ago should be repeated, viz., Sabbath School missionaries should be sent during the summer months to visit every school, then follow that visit by a convention at some central point where the Sabbath School workers may gather. By the inspiration of the visit to the school, and the attendance upon the convention, much enthusiasm will be aroused for Sabbath School work.

2. It has always seemed to me that it would be a blessed encouragement to the lone workers in those districts if the Provincial Association could arrange to send them the *Sunday School Times*, or the *Evangel*, or some other help for them in their work.

A worker in the East answers: "One way in which the Sabbath School Association can help these Sabbath Schools would be to let Mr. Day do more of his work in those regions and less in the older districts. Why should it be necessary for him to attend a convention in Acton or Burlington in your own county, where there is more good material lying around that can be utilized?"

An earnest worker on the field writes: "In my opinion the first thing to be done is to awaken churches and Christians to the importance there is for effective Sabbath School work and Bible teaching. Very few, indeed, even of those engaged in Sabbath Schools, are alive to the imperative necessity for real, thorough, systematic teaching, and for constant, faithful shepherding of the children and youth. Other matters are important and necessary, viz., organization, appliances, etc., but the above are my opinion and convictions after years of experience and observation."

A brother on the Quebec border of the province writes: "To my mind there is no other way that will prove so effective and speedy to reach the present and coming generations as through the Sabbath School, and the best way to reach the Sabbath Schools is through the provincial, county, city and township associations. It appears to me that you are on the right course. I am glad the Association has taken this matter up."

An enthusiastic and practical worker says: "I favor the mission-

ary work. 1. It is an expression of Christian sympathy with remote brethren. 2. It brings to the solitary workers plans of organization and up-to-date matter, and is very profitable. 3. It represents the mind of the Master, 'Go ye.'

Here is the reply of a mother in Israel upon whose heart rests the burden of souls, and an anxiety for the good of the children of her neighborhood: "The Sabbath School Association can help us by assisting us in securing good healthy literature. 2. By visiting us and showing us the best way to teach; either come again yourself or send a good substitute."

An esteemed ex-president, who spent a month this year on the district makes two suggestions: 1. We can help them by asking workers who intend to spend their holidays in such districts to send their names to the central committee, stating where they intend to be and what work they will be willing to do. 2. By asking our corresponding secretary to notify the workers in these districts that certain parties will visit them, and will be willing to work.

The Secretary of the General Assembly's Sabbath School Committee gives the following practical outline for service:

1. The Church ideal in Scripture is ever that of a missionary church. The Provincial Association is another Christian institution, in narrower sphere, yet ideally the same, and must be missionary, for the Master commands it; the need is apparent; the Macedonian cry is already heard.

2. The methods of work. Stimulate interest by information concerning fields, given at conventions, through periodicals, in provincial reports, through the public press. Give help—by gifts of literature, by sending as many volunteer workers as are available, by organizing a missionary department on some such lines as the Normal department, by aiding weak associations to send one or two delegates to the Provincial Association, not necessarily to speak there, but to strengthen the connecting links.

The Treasurer of the Sabbath School Aid and Extension Fund of the Methodist Church says: "The Sabbath School Association of Ontario is already rendering valuable help to schools in the newer districts through the visits of its invaluable Secretary, Mr. Day, and by means of grants of books which he has been enabled to make. From the history of the Sabbath School Aid Fund of our own Church, I feel sure that few methods are more useful and more susceptible of wide development. Many well-to-do schools in renewing their libraries can send to Mr. Day their old ones, which are practically as good as new for the poorer schools. We spend every year over \$2,000 in helping schools in poor and new localities, but seldom give books, papers, bibles or periodicals outright, a superior plan we think being to ask the schools to do something for themselves, paying, if possible, one-half the cost of supplies received."

A brother in the Ottawa Valley writes: "Let me recommend to

you what has been the population is largely Protestants. We thought the Convention to these we failed or in any way to several deputation bring the claims result our Convention smaller places of suit the capacity interest by bringing county, but through

Incidentally, you will kindly mention the convention somewhere the East may go above Toronto it

And now, in words from our field we are the missionary inspiring, to the "sowing" interregnum, we organizations even by death or removal ripe for new organizations not go into detail vigorous organization January. The visit, and on call new schools were the advantages of the Convention Thessalon, so k exercise present present but was came a superintendent way, over Algoma said forty of his Church, and he soul-culture that He is a poor man is surely Christ

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you what has been a success in our county. You are aware our population is largely French, with a number of sparsely settled Protestants. We had only two places in the county where we thought the Convention could meet, and while we confined ourselves to these we failed utterly in getting the outlying districts to attend or in any way to become interested. Our Executive finally appointed several deputations of our best workers to visit these sections and bring the claims of our Association prominently before them. As a result our Convention has been held for the past four years in the smaller places of the county. We had to limit the delegation to suit the capacity of the places, but we succeeded in creating an interest by bringing the isolated workers not only in touch with the county, but through the county, with the Provincial Association."

Incidentally, Mr. President, this brother makes this plea, which you will kindly take a note of: "Kindly try and send the next convention somewhere below Toronto, in order that we poor fellows from the East may get an opportunity of attending. When it is held above Toronto it is almost always beyond our reach."

And now, in conclusion, I am glad to be able to present a few words from our energetic General Secretary, as he came fresh from the field we are so anxious to aid and encourage. He says: In brief, the missionary work, merely touched this year, was most soul-inspiring, to the visitors at least, proving that so far from the previous "sowing" being fruitless, as I feared, in consequence of the interregnum, we found the most lively interest in our mission, organizations even having stood except in one or two cases, affected by death or removal, and in these the Sabbath School workers were ripe for new organization, with bounding zeal in its purpose. I cannot go into details, but take the case of St. Joseph's Island, where a vigorous organization was sustained, and officers re-elected last January. The Island was thoroughly roused by our circulars and visit, and on calling the roll of schools recorded four years ago, five new schools were reported. We found them surprisingly alert as to the advantages of Normal equipment, some of them following us after the Convention to enroll names and inquire as to books, etc. At Thessalon, so keen and intelligent was the interest in the Normal exercise presented by Bro. Hamilton, that hardly an individual was present but was taking copious notes. To this Convention there came a superintendent who walked in and back, seventeen miles each way, over Algoma roads, on purpose to reach the Convention. He said forty of his scholars had been brought to Christ and into the Church, and he was so impressed with the responsibility of their soul-culture that he was glad to come at any sacrifice in hope of help. He is a poor man and has no other way of coming but to walk. This is surely Christian heroism for Christ's sake.

One general deduction I would make from our visit, and that is the need of a sufficient staff of workers to be sent each year to give attention to individual villages and hamlets.

And now I have touched upon the needs of the outlying districts, have pointed out our duty, and privilege, and ability to supply the necessary aid, and have given you a mass of opinions of experienced workers as to how to accomplish the end desired. Shall we as an association go up and possess the land; shall we as counties, schools and individuals uphold and support the Executive in taking such action?

The day has come when we are to look out on broader lines and consider practically the needs of those less favored than ourselves. The years of the past decade have demonstrated the fact that the Sabbath School is one of the grandest missionary agencies in the world, and we need to impress upon our minds and hearts this thought by the testimony of our observations and experience. To achieve the success we desire in our association we must engage more actively in this missionary enterprise.

Let the fruit of this convention appear in an aggressive onward movement toward giving practical aid and encouragement to those who need and will assuredly appreciate it. They will heartily welcome consecrated men and women who will give time and effort to thus improve and extend the Sabbath School system, and our God will abundantly prosper us and them.

Move forward! each and every one,  
The golden harvest is begun;  
Ye reapers, come from glen and glade  
And wield the sickle's glittering blade.

Move forward! day will die full soon,  
How quickly evening follows noon;  
Now is the time to work and pray,  
Let glory crown the coming day.

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#### REPORTS OF VISITORS TO THESE DISTRICTS DURING THE PAST SUMMER.

WILLIAM HAMILTON reported as follows:

Your Central Executive Committee having expressed a desire that some one of its members should, sometime previous to this Convention, undertake a tour through some of the more sparsely settled districts of the Province, I, with much trepidation, because of consciousness of unfitness, and yet feeling assured that if the Lord sent He would equip, placed my services at their disposal. Very fortunately for me and for my subsequent work, the programme mapped out for me involved my spending the first few days of the campaign in company and co-operation with our worthy and most efficient General Secretary, whose counsel and example were of great value to me for the remainder of the time. Our plan embraced joint meetings at Sault Ste. Marie,

Richard's Landing, parted, Mr. Day and I going eastward, Sudbury, were to have joint meetings that become weather-l Gravenhurst.

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Richard's Landing, (on St. Joseph's Island,) and Thessalon. Then we parted, Mr. Day going south to Manitoulin Island and Parry Sound, and I going east by rail, holding meetings at Algoma Mills, Webbwood, Sudbury, Sturgeon Falls, North Bay and Sundridge. We were to have met again at Magnetawan and have wound up with joint meetings there and at Gravenhurst, but the Secretary having become weather-bound on Georgian Bay, I was alone till reaching Gravenhurst.

The object of the visit, as mapped out at headquarters, was (1) to ascertain, by contact and inquiry, the position and needs of the work throughout the district; (2) to organize, where organization might be found practicable and give promise of usefulness; and (3) to bring the workers throughout the district, as far as possible, into touch with the Association. The General Secretary had sent out beforehand several thousand circulars, calling the meetings, these being sent not only to the points at which the meetings were to be held, but to workers whose names he had who were situated at outside points within such a radius as gave any probability of attendance. Those circulars encouraged the preparation of a programme beforehand and the use of local talent, and gave a list of sixteen different subjects from which it was suggested they should select topics for their own speakers, and any one of which they were at liberty to assign to me.

My work, outside of the gathering of information and attendance to organization, was directed to pleading for a more extended, systematic and persistent study of the Word, and to showing, by an introduction and explanation of the Home Class and Normal Class departments of our work, how the Association was in a position to help them to that great end. With the exception of Sault Ste. Marie and Magnetawan, I gave at every point a sample Normal lesson as an illustration of the character and simplicity of the work, and the results, as indicated by the subsequent inquiry for books, etc., lead me to expect that the formation of quite a number of Normal classes will be one important outcome of the visit. At a number of points the enthusiasm in respect to the Normal class work was very encouraging. This was especially the case at Richard's Landing on St. Joseph's Island, where quite a number of individual workers said to us, "Well, whatever the others do, I am going to take that up, anyway." Some to whom the text-books have been sent since my return write me of their great satisfaction with the study.

So far as practicable, information was gathered at each point with respect to all the schools in the locality, embracing the locations of schools, denomination, number of scholars, etc., and equipment, especially the latter. In perhaps a majority of cases it was found that, compared with schools in the older settled portions of the country, there was considerable financial difficulty in providing what would seem a reasonable supply of hymn-books, papers, libraries, etc., while in quite a number they have really a very meagre supply. A detailed

tabulated report of these needs have been handed in to the office, and so far as there is a supply on hand to enable it, these will be provided for. But in the matter of libraries, which are needed at a dozen or so of places, dependence will have to be had upon the generosity of those to whom this report may come, many of whom must have a surplus stock on hand, which have either been fully read by the scholars, or are outside their taste or capacity. Let me suggest that any delegates here who can volunteer a contribution from their schools should report that fact to the Corresponding Secretary, and, when they are ready to forward them, advice will be given where to send them, regard being had to the denomination of the schools sending and of those to whom they will be sent, etc. Contributions of hymn-books would also be very useful.

In Algoma, an organization already existed, officers for which were elected at the meeting at Sault Ste. Marie. There was also a district association in East Parry Sound, whose convention was held at Magnetawan; and one in Muskoka, with convention at Gravenhurst.

At North Bay, the question of reviving the organization which some years ago had been instituted for Nipissing, was discussed, but it was decided, and with good show of reason, that distances were so great as to render the maintenance of an organization extremely difficult.

In pressing for the taking up of Normal or Home class work, however, I recommended the formation of local organizations, such as would facilitate the carrying on of that work. One such was formed at Sundridge, and I expect that others will be at Webbwood and North Bay.

At Algoma Mills, although the school, a union one, is held in a dwelling-house, rented for the purpose, so great was their desire to make the most of our meeting that the teachers and children had gone to the woods to gather material, and had decorated the place as I have never seen a school decorated in the city of Toronto, while I think nearly half the population, children and adults, must have been present at the meeting. What kind of work is being done by such people? Well, the brother who has charge of that school, a lay missionary, Mr. G. S. Wood, has charge of, I think, four altogether, and he has three of these schools under pledge, teachers and scholars, that they will read, or have read to them, every day some portion of Scripture. The little ones are faithfully carrying out the promise; the mothers come to him and tell him of how sometimes the children have been put to bed without the verse having been read, and how they have refused to go to sleep until the pledge has been redeemed. It is bringing the parents into personal contact with the Book, which in some cases had been long unused, is resurrecting family altars, and promising a revival of the good old custom so beautifully described in "The Cotter's Saturday Night." This brother is so regardful of the needs of the work and responsive to the Master's call thereto, that he generously devotes his life to the interests of these needy settlements,

sharing with the respect unto the

In conclusion, pleasure afforded lifting which it b to positively hu heroism where t ears of men.

REPORT OF  
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R. W. CLARK

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sharing with them their privations, and by faith, like Moses, having respect unto the recompense of the reward.

In conclusion, I have to again express my gratitude for the extreme pleasure afforded me of engaging in such work, for the spiritual uplifting which it brought me, for the refreshing privilege of ministering to positively hungry souls, and for the opportunity of discovering heroism where there is little human probability of its reaching the ears of men.

REPORT OF MISSIONARIES ALONG THE LINE OF THE OTTAWA,  
ARNPRIOR AND PARRY SOUND RAIL ROAD.

R. W. CLARKE gave the following report :

Our work (Mr. Gribble and myself) lay along the line of the Ottawa, Arnprior and Parry Sound Railway from Scotia Junction, a point fifty miles south of North Bay and fifty miles east of Parry Sound, where this railway crossed the G. T. R. line to North Bay through to Ottawa, a distance of 212 miles, which passes through the southern parts of Parry Sound and Nipissing districts, the northern part of Hastings, the centre of Renfrew and northern part of Carleton counties.

Our first meeting was held at Emsdale, about ten miles north of Scotia, which was a very interesting convention of two sessions. Here we were pleased to see the fruits of the organization of the Parry Sound District by your missionaries of a few years ago in the way of better equipment of Sabbath Schools and much enthusiasm in Sabbath School work.

Our next meeting was at Whitney, a lumbering settlement of the St. Anthony Lumber Company. At this point we found two schools, each having about thirty scholars, one held in the morning and the other in the afternoon, in the Presbyterian Church. With very meagre equipment the workers are struggling along with good heart, but are much in need of help in the way of books, etc.

Madawaska, the divisional point on the railway, was next reached, but having only recently been made the divisional point, it as yet only contains a couple of boarding-houses and two or three box cars fitted up for dwellings. There being no children there is no Sabbath School, but a Christian man and his wife moved in while we were there to take charge of the chief boarding-house, whom we urged to organize a Bible class in the dining-room, which they will probably do.

Twenty miles farther east we came to Barry's Bay, in Renfrew County, the largest settlement so far on the line, but is largely Roman Catholic, many of whom are Poles. There are only seven Protestant families in the neighborhood, and yet there are three Protestant denominations struggling for a congregation where but one ought to exist. There is a Union Sabbath School. We found

the workers about discouraged. They had cancelled order for Lesson Helps, and had not held a Sabbath School session for two or three Sundays. Our meeting was, of course, not largely attended, but workers were interested and we gave them what encouragement we could, and hope, though odds seem to be against them, that they will continue the good work.

From here we left line of railway and went twenty miles south for Sunday. Twelve miles of the trip afforded a beautiful sail in a kind of a steamer to Combermere, at which place we found two earnest Sabbath School workers in the persons of Mr. and Mrs. James, waiting with carriage to convey us seven miles farther into Bangor township, North Hastings County. In this section distance is measured by hours rather than miles, as over two hours were spent in journey though we made all possible speed. On Sunday afternoon a well-filled school-house greeted us and a very interesting meeting was held. A Mrs. Morden, a very devoted woman, is superintendent of school, which has been furnished with books, etc., by kind friends at North Bay who heard of their need through a public school teacher from there who taught in the section. The visit of your missionaries was much appreciated, and workers were much encouraged by the interest the Provincial Association manifested in them by sending its missionaries there. At this point we came in touch with a Methodist Sabbath School a few miles farther south, conducted by a Miss Brownlee, a public school teacher, who by the way is a Presbyterian from Stratford, that is doing good work though they are in great need of books, etc.

Our next point was Admaston, as laid out by the General Secretary, who had little hope of a meeting as names of workers could not be obtained, and a note was appended to our instructions to the effect, that if nothing could be done here to push on to Pembroke. But we secured the name of a gentleman on our way down who we were told had a son who was a student for the Presbyterian ministry, and who lived near a school-house and a church, and feeling that such a man would have some interest in Sabbath School work, we ventured to write him on the matter. Our letter fell into good hands, and was handed to Rev. Robt. Harkness, pastor of the Presbyterian Church at this place, a very earnest and devoted worker, who arranged for an afternoon and evening meeting and had it well announced in the neighborhood. A large number of children attended the afternoon meeting, whom we were pleased to find were well up in the make-up of the Bible. Tea was provided by friends who brought baskets on the manse grounds, and a splendid evening meeting was held, resulting in the organization of a township association. The thanks of this association are due to Mr. Harkness for his kindness to your missionaries and great help afforded in the work.

Renfrew and Arnprior were visited and information gathered *re* Sabbath School work.

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Carleton County Convention at Carp was attended, which was found to be in a flourishing condition. Two of the townships in this county were organized into an association at this Convention.

From centres visited many schools were touched and information gleaned. Many cases of real need were found which will be supplied by your Executive Committee.

We in the centres of population are often discouraged in our work, but in comparison with these sparsely settled districts, we have nothing to discourage us.

Your missionaries were encouraged by the faithfulness of these workers under such great discouragements.

If you have any library or hymn-books which have been read, and are in a good state of preservation, many of these schools would be glad to receive them.

We are convinced that the best help that we can give to these sections is to organize them into associations where the individual workers can be gathered, and methods of work, etc., discussed, so that the work may be more efficient.

Rev. W. GRIBBLE said: Though I had not much money to help the debt, I thought I could give some time, and so I offered that; and I think our friends might often use their holidays for the glory of God. A change of work is said to be as good as a half holiday. I was surprised in going through that northern country to see the beauties of nature; and as I travelled over that railway that has been brought into existence mainly by the push and energy of one man, I thought, they decorate some men with titles that are successful on fields of battle; if those men deserved titles and honors by destroying men's lives and much of public property, surely any man who will do such work as shall result in that line of railway deserves titles more than the other. I was glad to have an old experienced worker with me in the shape of Brother Clarke. I think he is entitled to be called the model superintendent. We found many things to encourage and stimulate us to duty and diligence. A specimen has been given of one faithful teacher. I would like to give an illustration of a faithful scholar. At Emsdale a teacher said: "Among the boys I have got is one that has not been to school for the last two Sundays. Now, though that boy lives six miles away he is the first at the school Sunday mornings; sometimes he is there before me, and I always make it a point to be there ten minutes before the school opens. I am sure there is something the matter or the boy would be here. Now, some day before Sunday, if I can't find out otherwise, I am going out to see what the matter is that that boy has not been at school." There was much to encourage us on that trip. The faithfulness with which these workers worked amidst the greatest discouragement was something to stimulate all who are engaged in Sabbath School work here. At one of the conventions we held, there was a question drawer, and so much interest that the questions poured in.

I was glad Brother Clarke had to answer them, because they kept him 59½ minutes answering the questions that had been put in, although I sifted them down as well as I could. I was glad to have a part in this great mission, and if it be my lot another time to do that work in that locality or another, I will be only too glad to give what help I can. (Applause.)

Prof. EXCELL sang as a solo, "Since I lost my sins."

The PRESIDENT—Now we have come to one of the most important parts of this Convention—the means to carry on the work during the coming year.

J. A. PATERSON, Chairman of the Executive Committee, said: Last year this part of the programme was in the hands of a man both good and great, the late William Reynolds. He was an artist; I am simply an artisan. He was a master; I am simply an apprentice. I do not wish you to think that this is business, and therefore, that it must be approached from a different attitude of mind and spirit from the other parts of our programme. This is not business in the secular, street and office sense of the term; it is worship. It is part of our duty as much to have sanctified money as to have sanctified men. If the Holy Spirit is not here, then we may as well stop this work. I do not stand and appeal to you as a matter of business, but because I have got behind me the work that this Association has done and has yet to do, and the fact that throughout the whole of it, as evidenced by its success, we have some right to say that God is with us; and then who can be against us? Answer that catechism. Oh, it offends me to the soul to have it said often that certain officers of the Church take charge of the business concerns and some other officers take charge of the spiritual concerns. It is all spiritual. (Hear, hear.) If it is not it ought to be. I want you to feel that this is God's work. The highwayman used to come and say, "Your money or your life!" God comes and says, "Your money and your life; I want both." You have given your lives to Him, and of course, the other must follow. Now, in order that we may know the ground on which we stand, the level to which we reach, I am going to ask God to help us and instruct us, and I would, therefore, ask the Rev. Mr. Mullen to lead us in prayer. (After prayer by Rev. Mr. Mullen.) Going through your streets last night we observed a heavy fog in the atmosphere. A young student of science and myself noticed that under the electric lights the fog was distilled in the form of rain, occasioned by the life of the wire from the electric thrill through it. I want to say that I desire that the electric thrill of the Holy Spirit may be through this audience, and distil like the gentle dew from heaven what God has given you to take care of for Him. Last year we raised \$4,600. Of that, \$600 went for international work, leaving \$4,000. We want the same thing this year. Some of you will say, "Oh, why do you want so much this year? Were not we in debt last year, and didn't we lift it, and

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Brant .....  
Durham, West ...  
Durham, East ...  
Dufferin .....  
Dundas .....  
Elgin, East .....  
Elgin, West .....  
Grenville .....  
Glengarry .....  
Huron .....  
Halton .....  
" .....  
Haldimand .....  
Hastings, North ...  
Hastings, South ...  
Haliburton .....  
Hamilton .....  
Kent .....  
Lennox and Addin  
Norfolk .....  
Northumberland ...  
Ontario, South ...  
Oxford .....  
Peel .....  
Peterboro' .....  
Prescott .....  
Perth .....  
Toronto .....  
Wentworth, South  
Wentworth, North  
Wellington .....  
Welland .....  
Waterloo .....  
York, North .....  
York, West .....

now won't we have a rest?" No, we won't have a rest. Let us be profoundly thankful, but let us not profoundly rest. The cause that rests dies. (Hear, hear.) The Association that rests and is thankful goes down. Now, why do we want as much as we had last year? Because we are going to do more work this year than last year. Last year we were taking from around us the hydra folds of debt that were about throttling the life out of us. We have got the hydra folds unwound, and we cast the monster aside, and we stand free and untrammelled. We walk freely and valorously like men and women, and we owe no man anything, but we owe God much—(hear, hear)—and I want you to pay your debt to Him this year. We sing beautifully and mellifluously, and we speak eloquently of "What hast thou done for me?" I like the motion of the hand. The hand is all right to move a resolution, but I do like this sort of motion of the hand, to get it right down here (into the pocket)—I mean metaphorically, of course. Now let us see what we can do.

The following list of pledges was then given :

#### SUMMARY OF PLEDGES, 1897-98.

##### COUNTIES AND CITIES.

|                           |                                              |         |
|---------------------------|----------------------------------------------|---------|
| Brant.....                |                                              | \$25 00 |
| Durham, West .....        |                                              | 40 00   |
| Durham, East .....        | W. S. Given .....                            | 60 00   |
| Dufferin .....            | Rev. J. R. Bell .....                        | 40 00   |
| Dundas .....              | W. G. Smith.....                             | 40 00   |
| Elgin, East.....          |                                              | 20 00   |
| Elgin, West .....         | J. H. McIntyre .....                         | 20 00   |
| Grenville .....           | A. Carmichael.....                           | 30 00   |
| Glengarry.....            |                                              | 20 00   |
| Huron .....               |                                              | 50 00   |
| Halton .....              | Rev. T. R. Clarke .....                      | 85 00   |
| " .....                   | Additional subscription, per Delegate (paid) | 10 00   |
| Haldimand.....            | Rev. D. B. Marsh .....                       | 65 00   |
| Hastings, North .....     | Rev. C. L. Thompson .....                    | 75 00   |
| Hastings, South .....     |                                              | 25 00   |
| Haliburton.....           | J. H. Delamere .....                         | 20 00   |
| Hamilton .....            |                                              | 100 00  |
| Kent .....                | Rev. Mr. Holmes .....                        | 25 00   |
| Lennox and Addington..... | Rev. C. L. Thompson.....                     | 50 00   |
| Norfolk .....             | Frank Reid .....                             | 80 00   |
| Northumberland.....       |                                              | 30 00   |
| Ontario, South .....      | A. Allison.....                              | 40 00   |
| Oxford .....              | Mr. McGregor.....                            | 50 00   |
| Peel.....                 | D. Graham .....                              | 100 00  |
| Peterboro'.....           |                                              | 85 00   |
| Prescott .....            |                                              | 20 00   |
| Perth .....               | F. B. Holtby .....                           | 50 00   |
| Toronto .....             | The President .....                          | 750 00  |
| Wentworth, South .....    | A. Marshall .....                            | 40 00   |
| Wentworth, North .....    | Rev. J. Wilkins .....                        | 35 00   |
| Wellington .....          |                                              | 70 00   |
| Welland .....             | Miss S. Dougan .....                         | 10 00   |
| Waterloo .....            | Rev. R. Atkinson.....                        | 50 00   |
| York, North .....         | C. W. Pearson.....                           | 100 00  |
| York, West .....          | T. L. Moffatt .....                          | 50 00   |

## TOWNSHIPS.

|                                                             |  |         |
|-------------------------------------------------------------|--|---------|
| Scarboro' Township .....                                    |  | \$20 00 |
| Markham Township.....C. Gregory .....                       |  | 25 00   |
| Caistor Township.....D. D. Springsted (paid).....           |  | 5 00    |
| Uxbridge and Scott Town-<br>ship.....Mrs. H. A. Crosby..... |  | 5 00    |

## SUNDAY SCHOOLS.

|                                                        |  |       |
|--------------------------------------------------------|--|-------|
| St. Andrew's Presbyterian, London. A. S. McGregor..... |  | 10 00 |
| Dundas Centre, Methodist, London. D. A. McDermid.....  |  | 10 00 |
| Bridge Street Methodist, Belleville .....              |  | 10 00 |
| Zion Congregational, Toronto (paid) .....              |  | 5 00  |
| Agnes Street Methodist, Toronto. S. Van Wyck.....      |  | 5 00  |
| First Methodist, St. Thomas. W. E. Youmans.....        |  | 5 00  |
| Caledonia Methodist (paid) .....                       |  | 2 00  |
| Kerr Sabbath School, Caistor Township (paid) .....     |  | 2 00  |
| Edville Sabbath School. Smith Hinman.....              |  | 1 00  |

## PERSONAL PLEDGES.

|                                           |  |       |
|-------------------------------------------|--|-------|
| A. Day, Toronto.....                      |  | 25 00 |
| J. J. Woodhouse, Toronto .....            |  | 15 00 |
| Rev. R. J. M. Glassford, Guelph .....     |  | 10 00 |
| H. P. Moore and wife, Acton .....         |  | 10 00 |
| Fred. B. Holtby, Mitchell .....           |  | 5 00  |
| Rev. D. Spencer, Brantford .....          |  | 2 00  |
| Jean G. Sutherland, Harrington West ..... |  | 2 00  |
| Toronto Delegate (paid) .....             |  | 2 00  |
| James Lowe, Lindsay (paid).....           |  | 1 00  |
| A Hamilton Lady (paid) .....              |  | 1 00  |
| Mrs. M. A. Valens (paid).....             |  | 1 00  |
| H. W. Foster (paid) .....                 |  | 1 00  |
| S. H. Kilbourne (paid) .....              |  | 1 00  |
| Frank Yeigh (paid).....                   |  | 1 00  |
| A Friend (paid) .....                     |  | 0 25  |

Total pledges .....\$2,542 25

After singing "To the Work"

Mr. PATERSON said: We have asked for money and we have got it. Now we have a man. (Reading.) "I will give three weeks' service for mission work, same as last year, or one month if required." Signed, William Gribble. (Applause.)

The PRESIDENT—The next topic is

"THE HIDDEN TREASURE OF THE WORD: THE BEST LITERARY AIDS TO ITS DISCOVERY."

By Rev. D. Spencer, LL.D., Brantford.

"The Treasure of the Word" is the first part of my subject, and I draw attention to the first and chief treasure contained in the Word of God, viz., the person and work of the Divine Redeemer. To begin with Him where revelation begins we must go to Genesis iii. "The seed of the woman shall bruise the serpent's head," was a

prophecy fulfilled  
dispensation and  
is set before us  
Old Testament.  
Noah, in the rock  
heaven, in the a  
the Shekinah glo  
Israel, in the b  
temple, in the f  
Aaron, in Melch  
and all the seers  
and in the descr  
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Christ. In rela  
portions in the  
them fulfilled  
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to His death, i  
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Spirit, or Trini

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get every doc

prophecy fulfilled at the cross, made manifest in part during this dispensation and to be fully manifested in the world to come. Christ is set before us in the millions of sacrifices offered to God in the Old Testament. In them all He is typified, also in the ark built by Noah, in the rock smitten by Moses, in the manna sent down from heaven, in the ark and mercy-seat of the tabernacle and temple, in the Shekinah glory, the Urim and Thummim, in the High Priest of Israel, in the brazen serpent, in the scapegoat, in the veil of the temple, in the foundation of the temple. In Joseph, in Moses, in Aaron, in Melchizedek, and all the priests. In David and Solomon and all the seers. In the visions and illustrations of all the prophets and in the descriptive account of God's kingdom, the central figure of the divine purposes revealed, and the promises to be fulfilled is Christ. In relation, therefore, to Christ we need to study (1) those portions in the Old Testament relative to His birth, and then see them fulfilled in Jesus and Jesus only to the letter; (2) those portions relative to His work while on earth, and compare them with the actual account given us in the gospels; (3) those portions relative to His death, its purpose, His resurrection, ascension and return, comparing them with the record only fulfilled in Jesus the Son of God and Son of man. Hundreds of these references to Christ are scattered all through the Word; they must be looked for if they are to be found. Not only is the treasure of our glorious Lord's birth, life and death illustrated in these many ways, but His Godhead also is revealed no less than thirty times in the first chapter of Genesis, where He appears as one of the Trinity in the Elohim creating all things. And if the book of Job be older than the book of Genesis we see Him there also in Job's Redeemer. The pronoun "us" in Genesis i. 26, is the triune God acting in council—Father, Son and Spirit, or Trinity acting in unity.

Jehovah is another significant title invariably translated Lord in the Old Testament, and signifies "the one who ever was, who always is and ever will be"—the self-existing one! The title Jehovah occurs no less than seven thousand times in the whole Bible. Others out of the ten principal titles of God in the sacred Scriptures might be quoted.

Then take the Pentateuch. In Genesis we get creation; in Exodus, redemption; in Leviticus, worship; in Numbers, wilderness experience, and in Deuteronomy a recapitulation of God's commands, promises and judgments. To see the beauties and perfections of the Levitical economy we must understand the Hebrews and the spiritual application of the Old Testament doctrines. Someone has said, "The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed." Similar references might be made to the place given to seven in the Scriptures. The sixes and tens belong to earth, the threes and sevens to heaven. In these five books we also get every doctrine of the Gospel as well as the successive stages of

the Divine unfolding. The Pentateuch is, therefore, a compendium of Christian doctrine and practice in history, prophecy and illustration. We must beware of the mangling methods of modern mysticism. The Book of God is one great whole; the destruction of one part means damage to the rest. To understand the sacrifices in the Old Testament and their finality in the New are a *sine qua non* to a right knowledge of the truth in its other manifold and multiform phases. The whole of the Christian fabric is woven from the great and cardinal thread of sacrifice from the creation to the cross, and from the cross to the glory. What can be said of the Pentateuch can be said of other parts of the sacred Word. The Psalms, for example, are full of redemptive, prophetic utterances both as regards the nation of Israel, the Church and the Gentile world, and the final establishment of God's kingdom. Prophecy and promise permeate the praises of Israel, while David and Solomon are both set forth as types of the eternal King.

Another subject which has always seemed to me to be of vast importance to every student of Scripture, is that of knowing the exact place of the Jew in the purpose of God. Ignore this and you have lost your way in prophecy. From the creation to the call of Abraham you get evidence of the divine care manifested in preserving the godly seed. From Abraham to Christ you have a nation preserved to give Him birth. Now that same nation is scattered because it rejected its Messiah. By and by it will be gathered into the promised land again, in spite of all European and Asiatic questions or alliances, and from Jerusalem will go forth the proclamation of the reign of King Jesus.

Specially would I commend the study of Isaiah (1) in relation to God's ancient people in the past; (2) in relation to God's purposes regarding them; (3) in relation to the Gospel doctrines, and all in relation to Christ as Saviour and King. Much might be said about many of the other books in the same strain, but we will notice the New Testament for a few moments. The four gospels give us a fourfold view of the Person, life and work of Christ. To find the treasure of the gospels we must study them carefully and prayerfully, and under the guidance of the Holy Spirit. In these four books you get (1) the birth, life, work, death and ascension of Christ clearly portrayed; (2) His words and teachings; (3) His miracles and parables. To get at the hidden and oft-prophetic meaning, we must be acquainted with other portions of the Word. The miracles are also parables. Take, *e.g.*, the case of blind Bartimeus. He is an illustration of the way in which a sinner comes to Christ. Every miracle teaches a lesson of salvation, or service, in a similar way, in addition to its primary purpose. The parables, too, illustrate not only the condition of things among the Jews in the time of our Lord, but they also show (1) God's purposes towards men as individuals; (2) towards nations as such; (3) towards His Church, and (4) towards

the world; but ultimate result as well as the treasure that shows the persons influenced. Take only one might call, a and calling. He became the great opening up the k Gospel which Ch some extent the interpretation w teachings of the *e.g.*, Romans tea teaches us justifi Church order, or analogies, parall all of deepest int The Acts of the Ghost. You se Holy Spirit wor main thought an Testament notic allusions and rel tations and allu and these from Red Sea, the br are not true an is gone. Our I was never kno Testament. Th treasure often feeling, but a and operation interesting stud most sacred an Spirit as "he,"

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the world; but specially do they depict the condition and ultimate result of the acceptance or rejection of the Messiah, as well as the influence of true and false teaching. Another treasure that should be very encouraging to the Christian worker is the persons influenced by patriarch, prophet, seer, apostle and disciple. Take only one instance out of hundreds. Andrew was what one might call, a quiet Christian gentleman, though of lowly birth and calling. He led his own brother Simon to Christ, who in turn became the great apostle at Pentecost, and at the house of Cornelius, opening up the kingdom of heaven to all believers by the key of the Gospel which Christ had put into his hands. The epistles are to some extent the Holy Spirit's commentaries on the Gospel, and no interpretation will be found legitimate which conflicts with the teachings of the four gospels. Each epistle has its own key-thought, *e.g.*, Romans teaches us justification by faith *before God*; but James teaches us justification by works *before man*. Corinthians teaches us Church order, ordinance and gift, and so on through them all. The analogies, parallels, contrasts, topics, and other general themes are all of deepest interest to those who are searching for hidden treasure. The Acts of the Apostles might well be called the Acts of the Holy Ghost. You see Jesus working in the gospels, but you see the Holy Spirit working in the Acts of the Apostles. Seek to know the main thought and purpose of such books, and when reading the New Testament notice the direct quotations from the Old Testament, also allusions and references. There are eight hundred and eighty quotations and allusions in the New Testament from the Old Testament, and these from important places. If the flood, the passage of the Red Sea, the brazen serpent, Lot in Sodom, and Jonah and the whale are not true and supernatural incidents, then a good part of the book is gone. Our Lord's quotations were not without a purpose. He was never known to quote from any other source than the Old Testament. Then again, this subject of the Holy Spirit is another treasure often overlooked. The Spirit is not merely an influence, a feeling, but a person. His Godhead, personality, power, presence, and operation are as distinctive as any other subject and is a most interesting study. I would commend it to all teachers as one of the most sacred and important. The Scripture always speaks of the Spirit as "he," "him," and not as "it."

Before passing to the next part of my subject, let me point out the advantage of studying as follows:

1. The unfolding of the Person and work of the Triune *God*, as revealed in Old and New Testament.
2. The references to Christ, whether as Saviour, Priest, or King in His birth, life, death and glory.
3. The references to the Holy Ghost as a Person, as God, as a Regenerator, Indweller, or other operations.
4. The references to a people redeemed by an atoning sacrifice typified and fulfilled.

5. The evidence of the supernatural in every age of the biblical record.

6. The promise of salvation here and for ever to the people of faith as the great burden of the Gospel.

Now, briefly, as to the literary aids to the discovery of these treasures. I would mention books by writers belonging to all the denominations, and do so with a view to helping the ordinary teacher in his selection and study. Many are unable to purchase the more cumbersome and expensive works. Those I shall name are within the reach of most people. If he knows his Bible well, even in the English tongue, he will do lasting service. If he has the good fortune of knowing the originals, he will do better. In any case, I would recommend that each teacher possess a Bible in every language he knows, be it classic or modern. The first and chief literary aid, therefore, should be the study of the Book in all the versions possible to the teacher. A comparison of these versions, with their marginal and foot-note emendations, amplifications and authorities, is all more or less suggestive. The English common version, the Revised, Newberry's English Bible, the Variorum, the Oxford in both Old and New Testaments, and Alford, Tichf and Rotherham, in the New Testament, are all valuable aids for the student. If you read Latin, by all means possess the Latin Vulgate edition; and for those who can use the Greek, Bagster's "Novum Testamentum Græcum," and Weymouth's "Resultant," are most helpful. Next to the Bible itself, I would mention "Cruden's Unabridged Concordance," and "Young's Analytical Concordance." In the former you can find every word, and get many valuable notes; in the latter, every word, with its original in the text itself, with its various shades of meaning. Then you will find the Oxford "Helps to Students" a very fine volume, worth ten times the price, and beyond all praise. A good "Harmony of the Gospels" is of great importance. Then, Thompson's "Land and the Book," Smith's "Historical Geography of the Holy Land," and "Fausett's Encyclopædia" are excellent; while Anger's "Bible Hand-Book" is a compendium of well-digested information. On prophecy, I mention none, as the books already given embody a good deal on that subject, except that I would commend to you in this connection, "Sayce on the Monuments," and Rawlinson's "Great Monarchies." I do not know a better small book on "Inspiration," than Dr. Waller's "Authoritative Inspiration of the Holy Scriptures," with an introduction by Bishop Ryle, of Liverpool. "How we got our English Bible" is worth having, and is cheap. "The Scripture Text-Book" is worth a hundred ordinary volumes. I would suggest that Solbaw, on "The Tabernacle," and White's "Christ in the Tabernacle," are very useful books. The former is large and beautifully illustrated; the latter has good colored plates, and is not dear. Both are intensely spiritual and thoroughly evangelical. Dr. Gordon on "The Holy Spirit" is a

small book, and very helpful. John McNeil's "Spirit-filled Life" is a choice book. The "Treasure in the Psalms" is worth much study; "The Treasury of David," by Spurgeon, are exceedingly helpful but expensive volumes. "Parker's People's Bible" has a great reputation, but is also expensive. Trench, on the "Miracles" and "Parables," you ought to have; there are no better. In scholarship and spirituality they stand in the front rank. Stalker's "Life of Christ," as well as Edersheim's "Life and Times of Jesus," are second to none, in my judgment. A book on the "Manners and Customs of the Jews," Neander's "Church History," "Josephus," Hy. White's "History of the Jewish Nation," will all aid the student in understanding some obscure references of an historical character, as well as give information not incorporated in the Word. If a teacher does not possess and cannot afford many of the books named, then I would suggest: (1) Have a good Bible in every language you know; (2) have a concordance and a good encyclopædia; (3) have an Oxford "Help to Students," and, if possible, a good Sabbath School magazine. These for your work. But do not for one moment confine your studies to the portions selected for lessons. There are many books which might be named equal and perhaps superior to those mentioned; but I refrain from a longer list. The Book of God reveals the *purpose* of God. The Book alone gives the *plan* by which that purpose is accomplished. The Book alone shows the *place* of Christ and His people on earth and in heaven, and the Book declares the *prospect* of all who know God and possess eternal life. The Book also instructs us in respect to the *privileges* that are ours now. "Therefore, every scribe which is instructed unto the kingdom of heaven, is like unto a man who is an householder, which bringeth out of his treasures things new and old."

Mr. PATERSON, resuming the matter of financial pledges, announced that the sum total, with a good many places to hear from, was over \$2,500. He said: I am glad to indicate that we are on the right side of success. You may be assured that we will use well and wisely the money you will entrust to our care. Next summer we will launch out on that missionary trip once more. It is practically our foreign field—not like other fields where Methodists, and Presbyterians, and Baptists, and Congregationalists struggle for a foothold. We are all together on this foreign field; there is no difference. That is why I call it our foreign field, and it exhibits a unique example of one foreign field that all denominations unite in maintaining and reclaiming, and it affords an example of what we have often looked at and thought of. Why could we not have our foreign fields in the far-off continents and islands of the sea tilled and cultivated, and missionary effort put forth just on that same principle? I am thankful to you on behalf of the Committee, for the liberality you have shown to-day, and I trust that next year when we meet we will be able to show you a clear balance of debit and credit—no surplus—I don't want a surplus. We are

not bankers. We are receivers, and we keep the money going abroad and doing good like the Apostles of old. Oliver Cromwell went to a church once and he saw silver images of the Apostles, and in his rough Huntingdon farmer style, he said, "Bring them down and melt them; let them go about like the Apostles, doing good;" And so your \$4,000—if we get it, it will go about doing good; and if we do not get your \$4,000, we will do all we can with what you give us, for we are not going into debt. Our work depends on what you have done for us this day, or what you will do for us during the coming year.

A resolution in reference to the Lord's Day Alliance was moved by Mr. Paterson, seconded by Rev. Mr. Gribble, and referred to the Committee on Resolutions.

After singing the doxology, Rev. Dr. Abraham pronounced the benediction, and the session closed at 5 p.m.

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*THURSDAY EVENING, OCTOBER 28th.*

Prayer and praise service, led by Rev. Neil McPherson, M.A., B.D., reading 27th Psalm.

Singing by the congregation, "Holy, Holy, Holy."

The audience room being crowded, an overflow meeting was held in the lecture hall, Mr. A. J. Donly, being chairman. It was addressed by Mrs. Crafts, and others.

The PRESIDENT—H. W. FROST, of the China Inland Mission, will address us on

"THE CHILDREN FOR CHRIST AND CHRISTIAN MISSIONS."

Mr. FROST—I will simply change the topic and make it read, "The Children for Foreign Missions." I want to start to-night with three propositions. The first is that the children of Christian parents belong to the Lord Jesus Christ, spirit, soul and body. The second is that all Christian parents—I would like to put it so—desire that their children should be trained for the very highest possible service on earth. And the third is—and I don't think it is a debatable one—that the evangelization of this world is the most divine, and therefore, the noblest service that can be put before children, or men, or women. The question is, then, not shall the children be trained for missions? but, how shall they be trained? In answering this I would say that there are three centres of influence which must be brought to bear upon the children in order to bring this to pass.

The first great centre of influence must always be the pulpit of the Church of Christ. We must start, as it were, high up, and I don't know of any higher ground that we can begin with than the pulpit.

I am afraid, in some parts at any rate, that the pulpit needs converting. It is my privilege, and somewhat a sad privilege too, to go from church to church almost week by week, and to come into contact with ministers of various denominations; and I often ask them how many missionary sermons they preach in a year. Very often the answer is, "We regularly have one missionary service during the year." Thank God for that; but, dear friends, is that to be the sum total of a pastor's ministry in reference to missions? And when I ask, "How many missionary sermons do you preach to the children?" it is not often that it is stated that there is one. Not long ago a friend of mine was very deeply interested in the subject of missions. Her mind was quite made up, and she had determined to offer herself for the foreign field, and she went to her pastor and spoke to him about it. She received from him very solemn advice, and it was this: "My dear friend, there is enough to do at home." The pastor was perfectly right; but the false deduction was, and especially because she was one of his best workers, that the place for her, without question, was at home and not abroad. May I give you another illustration of how easily the pastors could reach the hearts of the people at large, and especially the hearts of the children, by telling you of my eldest boy? Up to about thirteen years of age, the highest ambition that had ever come into his mind was to be a motor-man. He had seen the motor-men upon the electric cars, he had heard the sound of the bell, and it had fascinated him. He had heard plenty about foreign missions, but they were not to be compared with being a motor-man; but he went to hear one who was speaking one Sunday in the church of which I am a member, upon the subject of foreign missions, and when he came home, lad as he was, his heart, as it were, had been turned upside down, and he had come to see that there was something higher than being a motor-man. He sat down in the parlor with me, and he spoke like this, after a few minutes of silence: "Father." "Yes, dear lad," I said. He replied, "I don't believe I will be a motor-man, I believe I will be a missionary"—and do you know, I would not have smiled for the world; it was the perishing in that boy's heart of a fond ambition, and the Holy Spirit was working there. He went on to tell me, "It would be a nice thing to be a motor-man; but I think a foreign missionary is the best, and I have decided to be that." "Oh," I said, "thank God; it would be a nice thing to be a motor-man"—I quite sympathized with him—"but I think you are right, and it is father's most fervent wish that by and by you should be led out into the foreign field."

In the second place, as another centre of influence, I would say that our Sabbath Schools should put forth all their energy, their combined energy, to bring to pass the thought that every child is to take his or her life, and to lay it definitely and deliberately, and early, upon the altar for this grand work. You

can scarcely turn to a page of the Scriptures but the suggestion will be met, at any rate, that the one great purpose of God's redemption, outside of our salvation and the glory which is to follow, is the telling out of the glad good news of that redemption in behalf of others. And so the work ought to go right on from the beginning of a Sabbath School to the end of it. A friend of mine who had become thoroughly aroused in the matter of foreign missions, and was most anxious that her class of boys should eventually go to the foreign field, used to plead with them just as often as she could that they would give their lives to God for such a purpose as this. She was speaking like this one Sabbath most earnestly, when she became intensely in earnest, and went on pleading with them right then and there, because she hoped that some of the boys would give their lives to God for this service. When she had got through one little fellow looked up into her face and said, "Teacher, why don't you go?" and she had nothing to say. There was a great silence in her heart as well as upon her lips for many a day, and it was not broken until at last the victory was won, and she came to God and said, "Lord, here am I, take me." She came back to her place and said, "Boys, I want you to follow me, I am going." I was at her farewell meeting when she had her class before her, and she said, "Boys, I am going, and I want every one of you to come after me." It was a splendid missionary sermon, and that is the kind we need in our Sabbath Schools.

The last centre of influence, and perhaps the most potent, too, is the home. I don't believe either the pulpit or the Sabbath School can ever bring such influences into the lives of our children for such a service as this as the home, as represented by father and by mother. It is my privilege to meet a great number of fathers and mothers who have been spoken to by their sons and daughters in reference to foreign missions; and after ten years of service in connection with such work as this I have to say that one of the saddest things in our lives is this—the steadfast opposition on the part of Christian fathers and mothers to their children going abroad. In the past ten years we have considered, in connection with the China Inland Mission, over five hundred applications for service for China, and I would not try to tell you the proportion of those who have been hindered and kept at home from the opposition met with by their parents. I believe a great deal could be done in the home, and in the Sabbath School also, by securing good missionary books. It is a marvellous thing to go through some of our home libraries and find out how missionary books are conspicuous by their absence. There are Henty's story books, and even novels, but these marvellous tales of conquest on the other side of the globe are not to be found upon the children's shelves. If you want something fascinating to give your children as well as inspiring in its effects, buy such a book as Dr. Paton's "Record of the Lord's Work in the New Hebrides," written

for children especially. Then add to that the taking of missionary papers, such papers as the children would be interested in and delighted with. It is a great misfortune that our missionary societies do not give more attention to the publishing of papers for the children. That grand society, the Church Missionary Society, is quite awake to the fact that a work is to be done amongst the children, and that it is to be begun there, for alongside of their *Missionary Gleaner* and their other monthly paper there is the little *Awake*. And then, do you ever think of what might be done in entertaining missionaries as visitors in your home? There are some Christians that would scarcely give an invitation to a missionary; they would be almost afraid to ask him in; they understand at once he would talk about missions, and they don't quite like a man coming in who would put his arm around the boy's neck and perhaps put his hand on the girl's head and say, "Are you going to be a missionary by and by?" Then if you cannot get your missionary, or if you don't have so many books and papers, you can talk about the matter around the table, so that the children may understand that the one absorbing thought in father's and mother's heart is the getting of the Gospel to the wide world. There is a little friend of my boys in Toronto, the son of the inventor of the new roller boat; that boy believes, to the very feet that he walks upon, in that roller boat. He tells the boys as he plays with them that it is a grand success, that it is going to go across from Toronto to Niagara in three-quarters of an hour or less, and he even went so far as to tell them yesterday when it made the start, that it had actually accomplished the whole trip in that time. (Laughter.) Dear friends, he is full of it because his father is. He has listened to what his father has been talking about, and he just overflows on the subject whenever he comes in contact with the boys around him. Well do I remember one young lady who applied to our Mission and who was constrained to tell us the story of her life. It had been laid upon her heart to go to China, and she felt that she could not go because she knew that her mother would not give her consent; but at last she felt she must speak to her mother about it; it had been a fire in her breast and was consuming her, and she could not keep it in. So at last she went to her mother, and with trembling lips said to her, "Mother, God has spoken to me about the heathen, and I want to go. I have scarcely dared to ask your permission, but would you please let me go?" The mother turned and looked into her daughter's face and said, "Daughter, when you were born I gave you with a prayer to God for foreign missions, and it is too late to take you back." Thank God for such a mother! And a dear father, the father of Miss Susie Parker, of whom some of you have heard, as he stood in the farewell meeting, where his own dear daughter had bidden good-bye to the congregation then assembled, after telling of all the dearness of that precious life to him in the home, in Christian service, and

in all the walks of life, raised his hand and said words that need to be rung in the ears of every father and mother on this globe—"I have nothing too precious for my Jesus." Have you, dear father and mother? Oh, that the Church of God as an entirety—pastors, superintendents, Sabbath School teachers, fathers and mothers—might be possessed of this thought, that the Gospel must be preached throughout this world at once, and that their children shall be the very first that shall be given to God for this glorious purpose. Then would the day be ushered in when we should see our King and when He would come to reign gloriously from the rivers to the ends of the earth. May the Lord grant it. Amen. (Applause and amen.)

The congregation sang "Onward, Christian Soldiers."

The PRESIDENT—One of the services that this association has rendered to the Sabbath School workers of this Province has been to bring from time to time some of the foremost workers in the Sabbath School world to our annual conventions. This evening we are to be privileged to listen to one of these, Prof. Hamill, international field-worker.

"THE LESSON IN THE BIBLE AND THE BIBLE IN THE LESSON—  
GOD'S SETTING IMPORTANCE TO TRUE TEACHING."

PROF. HAMILL—I think the Committee who had charge of this programme were wise in giving such definite expression to my theme. The lesson in the Bible is God's setting as to place; the Bible in the lesson is God's setting as to doctrine. In the old days of the Jewish Church there was an object of peculiar reverence. Every night at the going down of the sun it was carefully housed beneath its silken canopy; every morning, borne on the stalwart shoulders of four, it was carried into the very van of the great wilderness procession. It was a simple box, outwardly of gold, not of so much value therefor, but because of what it contained, and because out of it there flamed the Divine Shekinah, the light of heaven. It was certainly a strange spectacle to see those two millions and a half of people, late in bondage, passing up the rocks and over the mountains and down through the valleys of Arabia, led on by a little square golden box, surmounted by two winged cherubims, and that divine fire hidden from their eyes. What that Ark of the Covenant was in olden times, I take it the Word of God is in these latter days. We sometimes fail to recognize the divinity of the simple Word of God. What a marvellous history it has had! What a marvellous place it holds in the midst of our civilization! Here is a book bound outwardly by the hands of the workmen, made of ordinary paper, set with ordinary type, passing as to its leaves through the ordinary process; and yet contains the one divine message from heaven to earth—the one great Book, recognized as the Book of God. Everywhere civilization has come to recognize its divinity. If you step into a court-room, the witness is sworn

in the box with the Bible confronting him, teaching him his obligation to God to speak the truth, and the truth only. If you go into a lodge-room, you find the Word of God its chief ornament, lying open upon its stand, ready to be the basis of a most solemn covenant between man and man. Wherever else one may go in society, in the precincts of the State, in the sacredness of the home, the Bible is given chief place as God's Book. Now, what a singular condition it is that one needs be called to a platform to speak on a text such as has been assigned to the speaker—the lesson in the Bible; for I take it that in the average Sabbath School of the land, and at the hands of the average Sabbath School teacher and scholar, there is a wide variance from this well-honored custom everywhere else which gives the right of way to the Word of God itself. There come strewn more thickly than the fabled leaves that strew the vale of Vallombrosa, the lesson leaves, the *Teachers' Journal*, the *Sunday School Times*, "Peloubet's Notes," commentary upon commentary, till the printing presses groan; and yet oftentimes conspicuous by its absence is the honored Word of God, the sole text of the Sabbath School. (Hear, hear.) It is an era of helps. "Study made easy" courses solicit the boy upon the street. Short-cuts to learning, making the old pathway that we were taught was never royal, an easy one, are inviting our boys and girls even in secular education. You will pardon me, as one who from his childhood sat at the feet of one of the most distinguished of the Christ College (Oxford) teachers, when I express no sort of sympathy with any tendency of the times, scholarly or sacred, that would cheapen the process and results of education. (Hear, hear.) I do not decry the multitude of helps. The little half-penny lesson leaf that your boy received at Sabbath School is a fitting exposition, an exponent indeed, of nineteenth century progress. When you were a child the ransom of a prince would not have put into your possession so helpful a thing as the lesson leaf given so freely to your child. Let that lesson leaf, as it was designed, be taken to the home. Let it be laid down on the text of the Bible itself as a commentary upon it—a commentary in epitome, condensed, pithy, concise, carrying within its scope the learning of the world, focalizing the finest Bible study of the nineteenth century upon the current text of the International Lesson—and you will have what is intended in the lesson leaf of the scholar, in the *Journal* of the Sabbath School teacher, a help to be used always with and for and by the Word of God, but never isolated from it, never independently of it, never as a substitute for it. Those men who builded for us twenty-five years ago this vast International system builded more wisely even than they themselves did know. They make it their sacred office for three years to select a course of lessons, choosing the bare, simple text of God's Word, unadorned by any human comments whatever, and setting it before us as the subject directly of our study, from the least child of the primary department to the grey-haired saint of the adult classes; and I think we

would do well to recur to the foundation principles of International Lesson study in this regard. "The Bible, and the Bible only, in the Sabbath School" ought to be the motto of every Sabbath School worker. Let the leaves be scattered. Press the button. Summon Peloubet, and the *Sunday School Times*, and the great denominational helps; but never allow these to contravene the purpose of that committee which gave us the International Lesson system. Now, I would like to give three or four reasons why the lesson should be always in the Bible. First, because the Bible is a unit. Think of Shakespeare's plays scattered as far as the autumn leaves are blown, with separate imprint, in separate form, rather than Shakespeare's plays as they rise up before us a tremendous and majestic unit of beauty and of thought, the greatest monument to the English tongue and English poesy, and you have a picture of taking to pieces God's Book and not bringing it together as a great unit of revelation, as it should be in the presence and before the minds of our scholars. And then the Bible has a peculiar impressiveness of its own. These words—*ipsissima verba*—said our Lord Jesus Christ, are spirit and are truth. David says, "I have hid thy words in my heart, that I might not sin against thee." There is an illusion coming apace with some of the modern secular educational fads that it is no longer the wise thing to commit to the memory of the child a thing that he does not understand. As one belonging to the old traditional school, I think the wise thing for any father or mother to do is to put the Word of God in memory into the child, and then give the Holy Spirit and human experience the right to work out the meaning and scope of His Word. (Hear, hear.) I never belonged to the Presbyterian Church, but I said to a man the other day, "Look at the old Presbyterian Church; it takes the Shorter Catechism and puts it into the minds of little children as soon as they can lisp, and then in after years when you call the roll of the Presbyterian Church it stands with commanding influence because of its intellectual and its spiritual power and its aggressiveness—(applause)—and I think the old Shorter Catechism did a good deal towards it." (Hear, hear.) You put the Bible into the hands of a boy from the time he can find his way to the Sabbath School, led along by his mother, and let him look upon the book as did the Jewish boy a thousand years ago on the Ark of the Covenant as it went flaming up with its Shekinah and the cherubim, and that boy will never be a disciple of the higher criticism when he comes to manhood. (Hear, hear, and applause.) And then, thirdly, I think the lesson should be in the Bible, because it cultivates the old faculty of home-grown, original Bible study. "Knowledge is power," said Lord Bacon. That depends. It depends on whose knowledge it is. (Hear, hear, and laughter.) If it comes at second-hand it is worth very little in dollars and cents in the market. If it comes at first hand, if it is only knowledge to make a horseshoe, the man that can make the best horseshoe in the Province of Ontario will sell it with

flushed cheek and beaming eye, because it is his capital, it is intellect, knowledge, and therefore it commands your attention. (Applause.) Now I turn to the other phase of it—the Bible in the lesson; God's setting in the matter of doctrine. I really have wished that I could sometime cut myself aloof wholly from my boyhood's environment, from the actual teaching even of my old Scotch father, and come to see the Bible as a new vision, just as a boy would look for the first time upon the down-pouring thundering waters of Niagara. I would like to see it just as one would see it if he turned a corner sharply and came in contact with the majesty of God's Book for the first time in his life, and yet with some development of mind and thought that would enable him to comprehend in a manner at least that majestic vision. The Bible in the lesson—not, what do others say of this divine truth? but, what does the Book itself say for itself of this truth? Hence our Saviour said, "Search the Scriptures." The Greek is, "Tear it to pieces." Take your dissecting knife and cut it into small bits; compare one with another. The old Swedish Bible translates it, "Ransack the Bible" in order that you may get at the true meaning of it. You take the Bible and read it from beginning to end, or you treat it topically and take any great doctrine and carry it through from beginning to end, and then you see God's mind revealed along the 1,600 years' writing of that Book; but no man can pick out with his penknife a single text and balance a great doctrine on that. Not a great while ago in the city of Chicago a man distinguished in the study of the Oriental tongues, came before a great assemblage of people. He was honored by the presence of some of the most prominent business men of Chicago at the hour of noon—who quit in the midst of its business, withdrew themselves from the bank and counter, and sat at the feet of a great teacher. He talked to them about the Book of Job. The next day the *Times-Herald* reported his lecture, and the first sentence was like this—I cannot quote it verbatim but I quote it substantially: "Job is a myth in person; the book is an epic; it has much of beauty about it; great moral and spiritual truths are made to crystallize about this strange patriarchal figure of Job; but Job was a myth, he was no more real than Hector or Achilles at the siege of Troy," and yet Schlieman has upturned that Trojan. Then I said to myself—following that old Scotch fashion that my father taught me in my childhood, to turn to the Word of God in difficulty and make the Word of God speak for itself—what does the prophet say about Job? And I turned to Ezekiel xiv. 14 and read these words, "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." And then I shut the Book and said this: "You may be the most distinguished Oriental teacher in the United States; you may have studied the Hebrew till you think Hebrew—(laughter)—and yet I make bold to say this, that by any canon, sacred or secular, confessed

as an original canon of criticism, you have no right to say that Job is a myth when one of God's divine prophets stands and says that Job, and Daniel and Noah—all in the same category and mentioned in the same breath—were in the land. (Hear, hear, and applause.) Then I turned further ; I said, "Not only does the Old Testament have a word to say about the mythical quality of Job, but the New Testament likewise has something to say." And then I imagined myself taking my Bible and going to my neighbor who was sick in the endeavor to comfort him in the time of his sickness out of the Word of God—and you know, friends, that when you stand by the bedside of the sick, as great as Peloubet's notes, or the *Sunday School Times*, or the *International Evangel* may be, you never think of taking a copy of them ; you take the Word of God itself and pump the pure, sincere milk of the Word down into the open mouth of the sick man, and it gives health to him ; and so I said, "Suppose I take my Bible now and go to the sick man and begin to read to him, and come across these words written by James the Just, the saintly pastor at Jerusalem, brother of the Lord, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful and of tender mercy." And then that man reads the *Times-Herald* and looks up in my face and says, "Brother Hamill, if this lecture is true you have read me the wrong Scripture, for if you base the mercy of God upon His dealings with Job, and Job is a myth, it is easy logic for a sick man to say that God himself must be mythical." (Hear, hear.) That is what I mean by making the Scriptures speak for themselves. The Bible in the lesson. Don't you be afraid of it. Please unchain the lion ; please unleash the eagle ; let the one roar ; let the other fly to his native ether ; give the Word of God right of way in your class. Remember what the Word of God says of itself. It is a hammer. Very well, if you will keep on hammering away, the Holy Spirit helping you, your own pure life supporting you, by and by it will break the heart of adamant. The Word of God says it is a seed. It is an incorruptible seed, says Peter. If you plant it in the understanding it will work its way down, perhaps, into the conscience, and by and by it will spring up into beauty after you are hid in your grave if not before. The Word of God says of itself it is a flame. Very well, let it burn its way then into the mind and into the conscience of the child. The Word of God says of itself it is a two-edged sword. Very well, dull not one edge of it by prejudice or by tradition, but let that keen blade of divine Damascus-forging strike through the understanding and conscience until it presses itself to the very quick of the spirit of those who study it beneath you. (Hear, hear, and loud applause.)

A collection was then taken up, during which the choir sang, "I do not Ask to See the Way."

The PRESIDENT—This Association is very much interested in the

temperance cause, in teaching temperance in the Sabbath Schools. The next address is on that topic by the Rev. W. R. Parker, D.D., of Toronto.

"THE BIBLE ATTITUDE TO THE TEMPERANCE PROBLEMS OF  
THE DAY."

Rev. Dr. PARKER.—It is of the first importance, that touching all the live questions of the day, involving grave responsibility, we should honestly seek the teaching of the Holy Scriptures, and have a "Thus saith the Lord." It is of no less moment that our receptive moods be regulated by a high resolve not to brook any dogmatism from without, nor to harbor any prejudice within. Some one asked the sage President Lincoln, "Do you think the Lord is on our side in this great struggle?" That most humane and sagacious statesman, with the wisdom of a seer, answered, "I am not careful so much to know whether God is on our side, as to know whether we are on God's side." This certainly should be our anxiety to-night to ascertain whether the temperance problems of the day are on the side of the Bible. It is but a truism to affirm that the Bible stands in relation to our organized societies and schemes of reform, in the matters of light and guidance, as the sun in the heavens toward our watches and clocks. We must trust the correctness of the Scriptures and not of the organization, and regulate the errancy of the societies by the inerrancy of God's Word. Unlike a book of human authorship it contains no regular systems of theology, mental philosophy, natural or moral science, or logical chain of unbroken historical events. God's method is rather to furnish isolated facts and truths interwoven with the simplest code of positive laws, and a collection of sublime and majestic principles which have challenged and commanded the assent of the wisest and best of all times. These sovereign principles take form and shape in the positive prohibition of single concrete wrong, and they will be found condensed and concentrated in the "royal law of love," Godward and manward; or drawn out and magnified in the Golden Rule, "As you would that men should do to you, do ye also to them likewise."

In this our day there are at least two general temperance problems—total abstinence and legal prohibition. Either of these would effectually end intemperance. But we are to see if either or both these methods be divinely authorized. Total abstinence, the problem of abstaining totally from the use of intoxicating liquors as a beverage, is certainly a proposition open to discussion and inquiry. Such it has been, is now, and shall continue to be, while wine ferments, while ale is brewed, and spirits are distilled. To take, or not to take, is the question, and especially not to take. If to abstain, how much? a little—in part? In part, indeed, if that part be the sum of all the parts—wholly, fully! Total abstinence is the proposi-

tion of the Bible. Evidently the Scriptures demand this of us, because of the evil resultant to body, blood, brain, soul, home and society, from the presence and potency of alcohol. The specific order of inspiration is, "Abstain from all appearance of evil." If the force of the original is really appearance, then, surely what forbids the shadow will the substance. But if this clause should read, "Abstain from every form, sort, kind of evil, then certainly it covers the evil of intoxicating liquors. Is there an evil in wine? Hear Paul, "Be not drunk with wine wherein is excess," debauch, riot, evil, sin of flesh and spirit, "but be filled with the Spirit of God." He who does not fight shy of the appearance of evil—what looks like it, borders upon it, leads to it—will not long abstain from the actual share in the solid evil. The Apostle's teaching here plainly is, that intoxication, drunkenness, as gentle exhilaration, mild frenzy, is not allowable, innocent, religious. Another instance where we are explicitly taught total abstinence, is in Proverbs xxiii. 31: "Look not thou upon the wine when it is red, when it giveth his colour in the cup." This father does not merely counsel the youth—his son—not to drink to excess of the sparkling cup, but he is to turn his eyes away from the beverage that has a "charm in its face and a sting in its tail." The phrase "red," I think, means "fermented." The construction of the sentence may mean the juice of the grape, which is wine when red, is also wine when dark, bright or colorless. There is more than inference or deduction to justify the term wine as applied to the sweet, simple, unfermented juice of the grape. We learn from Isaiah lxxv. 8, that "the Lord saith, The new wine is in the cluster." It is plainly a chemical impossibility for wine in the cluster to be fermented. It is this new wine-cluster that has a blessing in it, and is commended; while it is the fermented, the old Falernian, which is condemned as a "mocker," a "serpent." Paul's order, "Be sober," means, in the Greek, "Drink not." Then, there is an old-time Abstinence Society, the justification of the pioneer of the "Sons," "Templars," and "Woman's Christian Temperance Union,"—the stalwart, heroic, invincible "Rechabites." For hundreds of years they loyally kept their pledge against the use of wine and strong drink, and under the awful pressure of a specious temptation, as of Divine origin, in the holy place of the temple, when pots of wine were set before them, and cups, and the prophet said, "Drink ye wine." But they said, with thews of iron, and backbone of granite, with strong, proud, decisive utterance, aye, a very oath, that strikes as with knuckles of steel, and a denial that pierces like a long, sharp, two-edged sword, "We will drink no wine, for our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever!" Then he shows that "strong drink," as known to us, as whiskey, gin, brandy, was not known by them at all, as it was not till the tenth century of the Christian era that the fiery spirit of alcohol was discovered by the Arabian alchemist. Strong drink among the ancients meant a mixture of wine and stupefying drugs.

Total Prohibition—this is the primal, broad, temperance problem of our day. This wisely proposes the cure of drunkenness and its crimes by prevention of the cause. It may be sophistically urged, "Is not this the day of grace and moral suasion for all the world's ills?" This plausible plea proceeds upon the baseless hypothesis that law and grace are opposites or antagonists, or that where grace begins law ends. But is Leviticus obsolete? Is the Decalogue annulled? Is Moses dead? Nay, verily; it is only the spectacular, the objective aspects of the law that are withdrawn from view. Fire never surrenders the field; it is the fuel that goes down. So the law stands forever; it is the wood, hay, stubble that go out in smoke and ashes. If it be affirmed that there is no direct, specific command of Scripture to bid us enact Prohibition, there are ample principles whose attitude toward all evil and vice is unalterably antagonistic, and may be crystallized into specific laws. There is, too, the inferential and emphatic endorsement of positive law in the denunciation of negative and hurtful laws. We are not to have fellowship with the "throne of iniquity, which frameth mischief by a law" (Ps. xciv. 20), and we hear the voice of God, like the voice of thunder, saying, "Woe unto them that decree unrighteous decrees to take away the right from the poor, that widows may be their prey and that they may rob the fatherless." Here wicked rulers are charged with enacting bad laws, legislation designed to uphold that which is wrong, such as slavery, gambling and the traffic in intoxicating drinks. A bad business of bad men, carried on under the sanction of law, God cannot array with. The corresponding and ringing command of the Apostle is a law of absolute prohibition, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

How of the Church, its revenues and results? The Church of Christ, charged by Him with a mission to "make earth like heaven, and every creature like God," sees the millions of money, that should aid in the world's evangelization, cursing the earth with vice and crime, and has to witness her sanctuaries and Sabbath Schools mocked and marred because of the extent to which the expected harvest is blighted if not lost. To effect this calamity there are open as well as secret foes. Hear this fiendish challenge:

"Give me the little children,"  
 Cries Crime with a wolfish grin;  
 "Let me train up the children,  
 In the pleasurable paths of sin."

This pernicious traffic makes every foreign land a "dark continent," where mercenary merchandise imports its freight of liquors together with the missionary messengers of life. In India notably, the drinking habits are declared to be such as to largely make the words "drunkard and Christian" synonymous terms, and when the

celebrated Dr. Scudder affirmed, "I would not let a heathen see me take a glass of wine for a kingdom," should we not endorse Long-fellow as he counsels us—

" To the sewers and sinks  
With all such drinks,  
And after them tumble the mixer ;  
For a poison malign,  
Is such Borgia wine,  
Or at best, but a devil's elixir."

Moreover, will this Sabbath School Convention give its endorsement and co-operation in draining our fair Dominion of the deadly miasmatic waters that poison her moral atmosphere by using the mighty machinery of legal Prohibition ?

No, you say, moral suasion is surely sufficient ! Are you a "back number," and do not know that we are far past that point already ? Why, our restrictive legislation, by which only a limited number of persons can sell liquor in a limited number of places, to a limited number of persons, excluding minors and Indians, and on a limited number of days in the year, or hours in the day, all declare that moral suasion is insufficient, in our judgment, as in that of all civilized nations, and it must be supplemented by the strong arm of the law. We want all the "suasions"—

" Mental suasion for the man that thinks,  
Moral suasion for the man that drinks ;  
Legal suasion for the drunkard-maker,  
And prison suasion for the statute-breaker."

The plebiscite campaign is upon us. Let us organize and execute victory. Make this a John the Baptist cry in the wilderness to prepare the way for the kingdom of sobriety, and then by the divinity of the ballot—which men mostly have and women should have—answer our own prayers and bring to pass the prophecy of the mouth of the Lord : " Every valley shall be exalted ; and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together." And let all the people say, Amen and amen !

By special request as a closing hymn, No. 111 was sung, "Saviour, breathe an evening blessing."

Rev. Mr. Andrews, of Rat Portage, pronounced the benediction, and the session closed.

*FRIDAY MORNING, OCTOBER 29th.*

The President took the chair at 9 o'clock. Devotional service, led by Rev. Dr. Brethour. L. J. Jackson read the report of the Business Committee, making the nomination of Officers and Executive Committee for the year 1897-98. On motion, the report was unanimously adopted. (See list on the inside of title page.)

The PRESIDENT—I have very great pleasure in declaring the result of the election of officers, particularly that of the chief officer, one of the most faithful officers of this Association, and one who in addition has done so much to bring the work in his own county up to a very high state of efficiency. On account of a large number of the delegates being at present engaged elsewhere, I feel satisfied it would be the mind of the Convention that I should present the President-elect to the Convention when the delegates are nearly all here. Most of you are familiar with his face, although he is one of those who has been doing the work more in committee, where he has been working so faithfully in the past, rather than in the more public proceedings of the Convention.

L. J. JACKSON—I understand about 700 delegates sent names to this Convention asking for billets, and that not 500 of these have registered. The Billeting Committee have found homes for a great many people who have not got delegates, and it has put the people of Hamilton out a great deal. If some scheme could be devised by which names would not be sent for delegates who are not going it would be a great help to the Convention.

H. P. MOORE—I believe that if you would require that every person appointed a delegate to this Convention whose name is sent to the Corresponding Secretary should send us 25c.—or 10c. if you wish—as an earnest that they will be here, you would touch that matter and secure a more definite number of names to be billeted. That may seem a little thing, but it seems to me that some action should be taken for the sake of the good people of Hamilton. The matter is a very serious one and has touched Hamilton as it touched London last year.

Rev. Dr. BRETHOUR—I think another year or two of this kind of dealing of delegates with billeting will lead to the abolition of the billeting system altogether.

The PRESIDENT—And yet I think I have heard different expressions.

Mr. BIRGE—Two delegates were allotted to my home and expected on Wednesday morning, but have not arrived yet, and yesterday I asked the Billeting Committee to send somebody else. Now, it is much more satisfactory to the ladies of the home when the delegates are appointed and they make preparations for them to have them come; but I don't think even that experience would prevent our homes being opened for delegates for another Convention. (Hear, hear.)

Mr. CLARKE—I went to a hotel and billeted myself and reported to the Billeting Committee, and they seemed to be glad; I thought they were crowded.

A DELEGATE—The homes that are dissatisfied are those where the delegates didn't come. It is the fault of the delegates, and the worst of it is that you are speaking to a constituency to-day that will not be here next Convention.

The PRESIDENT—And more than that; it is lecturing the people that come for those that don't come. The trouble is not a new one. In many places it has been found that it is not safe to allot delegates in advance, therefore billeting committees have determined only to billet people that are certain of coming—the officers and Executive, and the like—and the great body of delegates are only assigned to houses after they come, and then the billeting committees act like hotel clerks, and assign them as well as they can. I am very sorry that there should be any such disappointment, especially in such a large Convention as this; however, where hosts and guests have come together, so far as I have been able to hear, everything has been most cordial and happy, and I have no doubt when the Resolution Committee comes in, it will make a suitable acknowledgment of this.

Mr. MOORE then moved that we make the fee 25c. for all delegates whose names are then sent in.

The PRESIDENT—Under rule that will go to the new Executive Committee.

Rev. Mr. MULLEN—That is a new departure and I think we should consider it very carefully.

The PRESIDENT—It is going to a very judicious committee.

The motion was then referred to the new Executive Committee.

Rev. R. J. ELLIOTT then read the report of the Committee on Resolutions which was adopted seriatim, the first resolution, referring to the death of Mr. Reynolds, being carried unanimously by standing vote. The report as a whole was then adopted as follows:

#### RESOLUTION COMMITTEE.

1. We regretfully but submissively place on record our high regard for the late William Reynolds, and our profound sense of the loss sustained by the International Association, with which we are linked in the great Sabbath School work of this continent. His visits to this Association will long linger in our memories as occasions of inspiration, wise counsel, and delightful intercourse. He verily "fought a good fight, kept the faith, finished his course, and has received a crown of righteousness," having been unceasingly "diligent" in the Master's service, and "loved the appearing of the Lord, the righteous Judge." We give thanks to the Great Head of the Church for having raised him up to do such stalwart service throughout the

whole international field, and for the benediction which his life and work has been to world-wide Sabbath School workers. Our earnest prayers and loving sympathy are tendered to Mrs. Reynolds in this her time of bereavement and sorrow.

The President and Secretaries of the Association are requested to convey our sympathy to Mrs. Reynolds.

2. That this Convention expresses its thankfulness for the valiant stand that the Provincial Lord's Day Alliance has taken to preserve the Lord's Day not only for rest but for worship; and desires to record its approval of the legislation in respect to Sabbath observance that has been granted by our Provincial Legislature. It, however, ventures to hope that this measure of amendment to the Lord's Day Act is only an instalment of greater and better things yet to come. It cordially recommends to the Sabbath-keeping and rest-loving people of this Province the work of the Lord's Day Alliance in its efforts to secure further organization, a more thorough education, a larger co-operation, a greater protection, additional legislation and clearer interpretation of the present laws in regard to Sabbath observance.

3. We hereby reaffirm our abhorrence of the legalized liquor traffic, and our demand for its total suppression by statutory enactment, as a just and proper measure in aid of all moral efforts for the abolition of intemperance and its attendant evils, and do hereby pledge ourselves to heartily co-operate by every laudable means in the promotion of this great work.

4. We express our very great pleasure at the presence with us of Mrs. Woodworth, of Buffalo; Miss Mary F. Huber, Louisville, Ky.; Mrs. W. F. Crafts, Washington, D.C.; Miss Mary Louisa Butler, of Chicago; Prof. Hamill and Mr. Geo. H. Archibald, Genl. Sec. Quebec Assn., and our gratitude for their inspiring addresses and words of counsel.

5. We convey the thanks of the Convention to Prof. Excell, of Chicago; Prof. Parker, organist of Centenary Church, and the union choir, for their valuable and inspiring help in the service of song.

6. The cordial thanks of the Convention are due and are hereby given

(1) To the pastor and trustees of the Centenary Church, who so kindly placed their commodious and finely-equipped edifice at our disposal.

(2) To the local committees for complete arrangements, which have contributed so greatly to the comfort of the delegates, especially mentioning the unwearied and courteous services of Messrs. W. H. McLaren and John Adam, whose constant attention contributed so much to the comfort of the delegation.

(3) To the hosts and hostesses of the city of Hamilton, for their generous hospitality, and request the city pastors to convey the same to their congregations from their pulpits next Sunday.

(4) To the pastor and managers of the Central Presbyterian Church, who so kindly placed their Sabbath School parlors at the disposal of the Convention, for the holding of departmental conferences.

(5) To the press of Hamilton and Toronto for their excellent and full reports of the proceedings of the Convention, as well as of the Executive Committee during the year.

(6) To the retiring President for his unceasing attention to the business of the Association, and the urbanity of his conduct during the sessions of this Convention.

(7) To the chairman of the Executive Committee and other officers of the Association, for their tireless and faithful services during the year, and to the members of the several committees for diligent attention to the interests of the Association.

(8) To the local examiners of the Normal Department for gratuitous services kindly rendered in supervising the examinations held at various places throughout the province.

J. J. REDDITT, *Chairman.*

R. J. ELLIOTT, *Secretary.*

*Hamilton, 29th Oct., 1897.*

The PRESIDENT next introduced the Rev. W. A. Cook, of Thorold, for an address on

“SABBATH SCHOOL LEAKAGE, ITS CAUSE AND CURE.”

Rev. Mr. COOK—Medical science is coming to be the science of prevention, rather than that of the cure of disease. We must adopt the same principle in our Sabbath School. Find out the weak points and remedy them, so that the leakages may be prevented. To find out the probable cause and possible remedy, I would invite you to a species of self examination. Is there no short-coming in our individual characters and conduct that might possibly lead to a loss of influence with those committed to our care? With influences on every hand that militate against the province and work of the Sabbath School, such as the laxity in Sabbath observance; the laxity of religious training in the homes of many of our little ones; the Sabbath reading in so called religious papers and books; the associations of the streets, where many of our boys and girls are inoculated with such debasing influences and ideas that tend to estrange them from sympathy with, and interest in, Sabbath Schools—with these influences before our minds, yet it is none the less true that it is not natural for us to imagine the possibility that the secret spring of many of our troubles may lie within ourselves rather than in others, or other circumstances. Because of the position the Sabbath School now occupies, much of the old and healthy system of parental instruc-

tion has been relegated to the Sabbath School teacher, and for half an hour each week he becomes "*in loco parentis*" to the pupils. The teacher has therefore not only to take the place of the parent in such matters, but has to cultivate those qualities which belong to the parent by nature. He also has to combat within himself his natural ignorance of the character and disposition of the child, which character and disposition are well known to the parent. Hence it is requisite, if the best results are to follow, that the teacher *should come to know* the child as fully as possible. But to teach such truths, sympathy for the child is not all. We need, in addition, a deep and intelligent sympathy with the subject in hand. This can only be attained by the assiduous and meditative study of the lesson to induce strong convictions in our minds and hearts of its truth. It is conviction and not concession that has moved and moulded the world all through the ages. So it is the strong sympathy begotten of the conviction of the truth of what we teach, in conjunction with our intelligent sympathy for the pupil's character and conduct, that will give us the largest and best results in soul winning. What we have thus far gleaned you will readily recognize implies a still further qualification on our part—such a qualification as cannot be emphasized too strongly nor too frequently, namely, the experimental knowledge of a saving interest in the blood of Christ. First, be taught of Christ before attempting to teach Christ. The teacher who has this experience of spiritual life will be found much in prayer to God for help and guidance in the faithful discharge of every duty, and because of his much asking, the Lord will crown his efforts with abundant success. Another fact in this connection worthy of our consideration is our responsibility to the pupils during the other six days of the week as well as the seventh. These little ones are to be the men and women of the future days, the fathers and mothers of future generations, the instructors and rulers of future homes and peoples. They are growing physically and intellectually every day they live. If we, as teachers, could so organize ourselves, and arrange, even though at considerable self-sacrifice, so that we could do something for the physical culture of our boys and girls, more good results might follow our Sabbath ministrations. For example, what is there incongruous in our teachers and officers becoming the directors, and in many cases the instructors of gymnasias; directors and patrons of base-ball and other clubs, where they might have the extended opportunity of impressing their influence upon, as well as learning more of the individual traits of character of their pupils. Our school buildings and class-rooms that are closed, as a rule, six days of the week, could very profitably be put to some such use. Get down amongst the boys. Get rid as quickly as possible of that sentimental cant that Christian work necessarily lowers itself by becoming deeply interested in those very forces with which our boys and girls are daily surrounded. In such literary garbage as usually finds its way into

the hands of the youth of our several communities, we have one of the greatest enemies to Sabbath School work. The minds of our boys are sponge-like enough to soak in and retain stuff to their future undoing and our chagrin, while the girls, by poring over the sickly and effeminate effusions that fill so large a space in many of our Sabbath School libraries, drink in false ideas of virtue and Christian character, instead of good, strong, wholesome reading that would stimulate thought in the direction of manly and womanly character. This, I believe, would go a long way to solve the much discussed problem, How to keep our boys in Sabbath School.

*What of the Sabbath School as an Organization?* In its relation to the Church the Sabbath School is expected to meet a need in general Christian work. Its success in meeting the need will be more or less evident when we answer the question, "Is your Sabbath School an institution *of* the Church, or an institution *in* the Church?" To say it is an institution of the Church may truly describe the exact condition of many of the Sabbath Schools, and explain many of the failures in the work they attempt to do. Like the luckless child of an indifferent and careless parentage, it is allowed to carry on its work with little sympathy or help from the congregation with which it claims kin. The superintendent and officers are continually harassed with the difficulty of making ends meet. Should they, in their zeal, by any chance outrun their income by ever so little, then they get no sympathy and little, if any, thanks, from the officers of the congregation, and as a last resort they have to inaugurate and carry out a system of scheming to meet the financial obligations.

In such schools there can be very little of a missionary spirit inculcated—that very spirit which is the main-spring of all true liberality and real Christianity. The cheese-paring policy by which many congregations seek to carry on their Sabbath School work, is the policy of the "penny wise and pound foolish." May each one who is connected with such a school become the advocate of congregational support and oversight, and very soon what may at first seem impossible, will become the pleasurable and profitable rule. The leaven will spread. Every school, irrespective of size and community, ought to be wholly supported by the Church to which it belongs. This is an axiom in successful, Sabbath School work. But on the other hand, if your Sabbath School is an institution *in* the Church, then a different atmosphere seems to pervade the whole enterprise. There is warmth and congeniality. The congregation fosters the school as a loving, helpful, sympathetic parent. The superintendent, officers and teachers are the Executive of the congregation in this department of congregational work. They have the loving sympathy and recognition of the congregation in a very practical manner. The pastor, superintendent and teachers are brought to understand that their duty is only to teach and train the young in the great principles of Christian faith and work—the fostering of a true, broad, charitable,

missionary spirit. The children are led to take an interest in the great evangelising schemes of the world without reference to the petty details of supplies. Thus one great leakage will at once be stopped. Another source of weakness and immense leakage is the influence of the homes upon the schools, and the schools upon the homes. This section of our discussion is so immense and so far-reaching that we can only just indicate it. How few parents ever manifest any real interest in the school or teacher to whose care they commit their children every Sabbath day, hence are never seen as visitors or as attendants. They do not realize the ideal condition is "All the Church in the Sabbath School, and all the Sabbath School in the Church." Here is a line of mission work that the Sabbath School as an institution, and Sabbath School workers as a body, might very profitably follow up. It means self-denial to a very large degree, but oh, the results. By a regular and systematic visitation of all the homes of the community, seek by precept and example, not only to win the sympathy of the parents and induce them to visit frequently the schools, but above all to impress the moral and spiritual obligations upon them of having *all* their children with them at least once every Sabbath day at the regular services of the sanctuary. Could not such a plan of visitation be made helpful to school attendance by issuing quarterly attendance cards with the dates printed upon them to be punched as each pupil enters each Sabbath, the pupil retaining the card for home inspection. There are many other points that we could mention wherein the dissipation of useful energy might be stopped, such as the unnecessary waste of time in conducting the opening exercises of the schools; the relative duties and responsibilities of pastor and superintendent, officers and teachers to one another and to the school; shortcomings in the International system of Bible lessons; the abuse of helps by teachers and pupils, and many others that these may suggest I shall leave to be touched upon in the course of our general discussion. But in closing let me call your attention to one or two matters that might add very materially to the permanent improvement and interest in the Sabbath School services.

It is frequently a cause of great lamentation on the part of pastors and superintendents that classes are left without teachers Sabbath after Sabbath, the teachers themselves being absent, and no substitute being appointed. If there is one thing more than another that kills the interest of the pupils in the Sabbath School, and kills the influence of the teachers themselves over their pupils, it is this want of loyalty to their sacred trust. The sense of responsibility lies so lightly upon the consciences of very many teachers. Happily this cause is becoming less and less year by year. But could not something more definite be done as a stop-gap? For example, why not have a class of volunteers, or whatever you like to call them, under the care of the pastor and assistant superintendent, who shall engage

themselves in the study of the lesson one week ahead, so that when a teacher must necessarily be absent, a simple note to that effect handed to the superintendent just before school opens would be sufficient. He then could ask one of the volunteers to take charge of the vacant class for that day. Such a class could be made up of such members of the Church as the pastor knows to be thoroughly in sympathy with Christian work, who themselves are, through the private influence of the pastor, made willing to so serve the Church.

Still another suggestion that might be profitably worked in the schools and be helpful in overcoming the desultoriness of much of the instruction that is given. It is a well-known fact that in too many cases the time given to the teaching of the lesson is often prostituted to the inculcating of fads and peculiar theories of teachers. But when all is said and done that human ingenuity and sanctified common-sense can suggest, what really is the great lack of our schools and the great cause of leakage? Is it not a want of Holy Ghost power, the want of fuller consecration on the part of those engaged in the work? It is not merely intellectual ability, not merely executive ability that is needed, but ability that comes from a distinct demarcation between the Christian worker and the worldling. Until we have men and women whose one desire is to be true representatives of the Christ to the young—of the Christ in His spirit of devotion to the will of God, self-sacrifice, and self-abnegation, benevolence and love—not till then shall we have that power which overcometh every obstacle, which is successful in winning souls; not till then shall we have reason to believe there are no leakages in our work and labor of love.

Mr. HAMILL—With all respect to any past expressions from this or any other platform, I want to enter my dissent to the judgment that we have no bad boys and girls as such. I go back to Scripture and I find that I was conceived in sin and shapen in iniquity—(hear, hear)—and I turn to the New Testament and I find that by nature I am a child of wrath. I will set that over against all of the new teaching. (Hear, hear.) A Sunday School teacher trying to stop the leakage of the big bad boys who know themselves to have fallen into very bad company and very bad habits, will not do it by any superficial salving of the wound. You have got to strike deep down into the conscience of that big boy, knowing him to be bad, and that is the only way you can stop the leakage—by making him to know for himself that the Gospel of the Son of God can save him from the vilest vileness. (Applause.)

The PRESIDENT—When I was a boy there were bad boys, for I was one. (Laughter.) I think it is often a difference of words merely. Sometimes when people use the same words they mean different things; sometimes when they use different words they mean the same thing. You need a standard dictionary.

Singing, "Scatter Sunshine."

## HOME DEPARTMENT.

INTERNATIONAL BIBLE READING ASSOCIATION—HOUSE-TO-HOUSE  
VISITATION.

Rev. J. J. REDDITT, Brampton, said: A daily paper recently remarked that there was a widespread opinion among those who ought to know that there was a sad decadence in the old covenant system of the habit of family worship, and that there were descendants of these covenanters to-day whose children didn't know how to conduct family worship. If we can conceive of some methods by which we can capture the home for the consideration of God's Word, we shall certainly round up the varied phases of Sabbath School work. The International Bible Reading Association had its origin fourteen years ago in the Mother-land, and has greatly developed, until at the last annual meeting 606,000 members were reported, 13,000 of whom are in Canada. The banner class of the Province of Ontario is in St. Andrew's Presbyterian Church, Brampton, having 500 members. The United States have about 11,000 members. The aim and object is to interest all men and women, boys and girls in the study of the Scriptures regularly and systematically, taking the Sabbath School lesson of the International series and bringing to bear upon it day by day small portions of the Word intended to illustrate the doctrines taught in that lesson. The expenditure for an ordinary individual member is 6 cents a year; if ten or more are formed, 3 cents is the cost in this country. They issue in the first place yearly a card of topics giving the Sabbath School lesson readings—now, I believe, adopted by every denomination and almost every Sabbath School providing daily reading for their readers. This is sent to the local secretary or the individual member. In connection with it there is issued a quarterly letter, illustrated, to each member, bearing the text and very thoughtful suggestions upon the matter. If you have a class the 3-cent subscriber's fee also includes the *I. B. R. A. Messenger*, giving information and facts. The 606,000 members are engaged in the daily readings of these selections of Scripture all bearing on one central fact. The issue of the notes is in twenty different languages, going to almost every section of the world to-day. One word as to the advantages. First, you can hitch it on to any section of our Church work. It is not designed to supplant the literature of the Church in any way. Another advantage is, by adopting it you are enabled to pave the way for home class work. The little red book published by the parent organization of home classes and other literature can be had at the headquarters of our association; but it paves the way when you get families to read, and the suggestion is that they take those selections for family worship. Pardon me for a personal illustration from my own work. One of the

families of my congregation, of which the father is a very retiring man, who makes no public appearance whatever, on returning from Sabbath School has placed on a blackboard in the dining-room the Golden Text for the next Sabbath's lessons, and they have a copy of their daily readings placed inside their Bible, and these readings form the Scripture for their domestic worship, and they talk about it with the same familiarity as they talk about any other event in the family circle. That father said to me, "You would be surprised the amount of information we get from Sabbath to Sabbath on the Sunday School lesson that we are approaching next Sunday." Another gain is that the home becomes interested in the Sunday School. One other fact, and by no means the least, is that it opens the Bible to members of the family for the text of the lesson, bringing that greatly-to-be-desired condition of affairs that was spoken of last night by Professor Hamill. The literature is provided, I believe, gratuitously by some gentleman or company of gentlemen in England, and the receipts of the membership are used for the support of a Sabbath School missionary in India. The late lamented Dr. Phillips was the missionary. During the year Rev. Richard Burgess has been sent out, and is succeeding admirably.

I have now a few minutes to speak on a question that I do not think has ever come before this Convention as a topic, and that is, house-to-house visitation. Impressed upon the minds of Sabbath School workers was the fact that there was largely a dearth of information in regard to the condition of affairs in the great centres. The house-to-house visitation opened the way by which the State and county organization could secure organization of towns and cities, and thus secure a great deal of good. It often happens that Christian workers in cities are sadly ignorant of conditions that lie almost at their doors, and can only be had by hand-to-hand application. It has been said that during the attack on Fort Sumter, for every man killed there were fifty-three tons of scrap-iron thrown into that fortress, and for every man wounded there were fifteen tons thrown in; while during that same great war there were sharpshooters who kept the artillery quiet for hours together by singling out the men who came to load and discharge the cannon, and with one ounce of lead from the rifle brought down his man. Another object is to gather the statistics of the city, to find out the childhood, the religious conditions, and the census of denominational proclivities. Another is to prepare the way for home department classes and for missionary work as opportunity may be afforded. The organization requires to be most thorough. A perfect map of the town, city or county is secured; then appeals are made through the pulpit and mass-meetings are held, until there is enthusiasm in the matter. Workers are gathered and instructed, schedules prepared, canvassing books issued, providing that they have no more work than can be accomplished in a few hours of the day. In most cases the work is

accomplished in one day ; it is always finished not later than the third day. They are sent out invariably in apostolic fashion, two and two. The visitors are all volunteers. The expense has been most successfully met in Louisville, Kentucky, where they received aid from the Sabbath Schools, each school being asked to give a definite amount. St. Louis has been visited four or five times with a great deal of success. After the canvassers return, the information is all tabulated according to wards and locations, and access to it is free to all church workers, pastors and missionaries, for practical purposes. It is of the utmost importance that this information should be utilized after it is received, else the labor is a labor for naught. In 1892, in St. Louis, 44,440 families were visited. In that visitation there were found 50,000 children who didn't attend any Sabbath School at all, and 18,000 fathers and mothers who had no church connection whatever. In connection with a Christian denomination of that city, of which there were six congregations, they had enrolled in their membership 1,200 persons. In that same canvass, 25,141 persons gave their preferences as Protestants who had no church connection whatever. One church in Louisville gained ninety families from the first visitation. Dr. Josiah Strong speaks of a nineteenth visit made in one little town, where after that nineteenth visit there were thirty-seven new families sent into the churches. Great wisdom is required in the visitors ; but in the discovery of the occupation you have an indication of the census of workers that you could get in no other way. You find those engaged in notorious traffics, and you find a large populace who have practically no visible means of support. Another thing, wherever house-to-house visitation has been tried it has drawn the attention of the church-going people to the undenominational Sabbath School work, and the State organizations have almost invariably profited in their funds from the visitation inspiring interest in the work. I am persuaded that house-to-house visitation is one of the means by which we shall capture the homes for the Church, which will mean for the Sabbath School capturing the souls for Jesus and carrying forward the chariot of our work to great and glorious success. (Applause.)

Rev. Mr. MULLEN—Are there many places where this system has been adopted in Canada ?

Rev. Mr. REDDITT—I don't know of any place where it has been carried on in Canada.

Rev. Dr. BRETHOUR—The church of which I have charge and the Erskine Presbyterian Church, the neighboring church in the west end of this city, adopted the house-to-house visitation plan about a year ago. We visited an area covering about seventy-five blocks. The visitors went two and two, one from each church. The visitation was done, on the whole, very well. We found very few people who didn't claim to attend any church, and very few families whose children didn't go to Sabbath School. We got in both schools several new

members from those families, and the work was well done and had a very good influence. I have no doubt it could be done in very many other sections of the city with perhaps greater benefit.

Mr. CLARKE—Did you find that the people resent being interviewed or visited in this way, and asked whether they attend church or their children go to Sabbath School?

Rev. Mr. REDDITT—Some difficulty arose in that matter in one canvass in St. Louis. About two thousand, I think, in that great city refused information, or the people were away. The figures embrace Protestants and Roman Catholics, and all religious persuasions.

A DELEGATE—I am persuaded that the number given in regard to the International Bible Readers' Alliance does not fairly represent Canada, for all through our homes we are reading those daily readings and studying them. The question of house-to-house visitation and that of leakage go together. If the home is visited faithfully, say, once a quarter in our smaller places, once a year in our larger places, perhaps we will find there won't be so many leakages in our Sabbath schools. (Hear, hear.) By visitation, I mean not the visit of a pastor, but of a friend from the Sabbath School. There are two or three discoveries yet to make in this world; we want the bad boy in our Sabbath Schools to discover a friend outside his own home.

DELEGATE FROM PETERBORO'—In our town we took the assessment roll in which every ratepayer says what Church he belongs to, and after getting the names divided up, we handed them to the pastors, and we gave them a surprise party. There were quite a few names that they didn't know anything about, and there were quite a number of Sabbath School children brought in.

The PRESIDENT—For four years I have used the International Bible Readings for family worship. For two years now I have made all the members of my Bible-class members of the Association by getting these cards and giving them to them, and almost without exception they have cordially given the promise to follow the daily readings.

Those who use these readings were asked to hold up their hands, and a large number did so. The number of those who were enrolled as members of the International Bible Reading Association was then asked for, but a comparatively small number responded.

The President asked Miss Huber to speak as to the house-to-house visitation in Louisville.

Miss HUBER—We had some trouble in the last visitation in getting answers to questions, but it was on account of the very strong A. P. A. movement; and last fall we wanted to make another canvass, but had to give it up on that account, for the Roman Catholics thought it was a scheme of the A. P. A. to get information. We have some opposition from others besides Roman Catholics. The first canvass we made was more successful than the second, and in one church alone we had ninety families brought in. One thing about this house-to-house visita-

tion work is that it must be followed up. If you gather up this information and put it away in a drawer, and if pastors and superintendents don't follow it up, you had better let it alone.

Rev. Mr. REDDIT—The pioneer of the movement in connection with the Bible Reading Association was Mr. McNab, who had to give it up on account of ill-health. The following persons are now acting as local secretaries: J. E. Kerr, Galt; Miss S. B. McEwen, Lakefield; G. E. Mack, William's Corners; R. C. Weese, Leamington, and N. T. Wilson, 12 King Street West, Toronto.

The PRESIDENT—On account of Rev. Mr. Peckover leaving the Province, we were obliged to make a change in the programme. We were very fortunate, however, in securing Mrs. Crafts, so well known to you all, who comes to us not only as a distinguished Primary worker, but as the Superintendent of the Sabbath School Department of the W. C. T. U.

Mrs. CRAFTS was received with applause, and said: It is always hard to take the place of another on the programme, and yet I have been so often in Canada—this is the third Convention of Ontario that I have attended—that I have learned how loving and patient you are, and so, perhaps, I do not feel quite so badly about being an unexpected guest on this occasion. I wondered whether I should be expected to talk about the topic of this gentleman, but I thought whatever the subject would be you would get a talk on Primary work. (Laughter.) Some people think it is rather a small business to teach a Primary class. When my husband was a pastor in New York City I had a class of two hundred children in the Primary department, and one of the good elders came to me and said, "Mrs. Crafts, we think our pastor's wife is in rather a small business teaching the Primary class; we would like you to take this adult Bible class." Well, if he had struck me I don't think that it would have hurt me as much as that remark. I told him that I felt I had the place of power in the Sabbath School, and I felt I could do more for that Sabbath School and Church as a Primary teacher than in any other position. There are lots of other people who don't think that Primary class teaching is small business. I have a letter from Professor Hallock, a very distinguished author on psychology, who says, "The Primary teachers should be the most enthusiastic of mortals, for they must realize that they are taking the white-spun soul fresh from the Creator's loom and helping to fashion the fabric for honor or dishonor. The first folds in that fabric are generally made for all time, and the first stains are frequently proof against all human efforts to cleanse. There is a peculiar dignity in the position which the parent and the Primary teacher occupy towards the young. To-day the Creator does not place the full-grown soul in Eden. He gives every one of us a chance to assist in developing human souls from their chrysalis state, and hence He now compels us to assist Him in their creation." A few months ago I heard a very distinguished

gentleman who has the Chair of Mental Science in Columbia College, New York State, state that at this present time the labors of some of the greatest universities are turning upon the investigation of the child—the mental and physical points that go to make up the child. So it would seem that there are great universities that do not think the teaching of little children a small business. Neither does the International Sabbath School Association, for at the last two or three of their triennial conventions they have given the Primary teachers a half-day session in their whole meetings for the presentation of Primary work ; and last year, in Boston, the International Primary Union, of which I have had the honor of being President ever since its organization, was taken on as a part of the International work. The Primary teacher certainly has a great opportunity. Professor Hallock says in his letter that the impressions that are made upon the brain are there for all time. We all know by making investigations that it is not the heavy brain so much as it is the brain with the convolutions in it that is the great brain ; and we know that the infant's brain is almost perfectly smooth, and every impression that has come to a little child produces a change in the brain, and so as thought is developed the brain becomes furrowed. It renders it so exceedingly important what kind of impressions we shall make upon the minds of little children, because they are there for all time and for eternity, and therefore the great importance of right first impressions, and the great responsibility of the Primary teacher's opportunity. Right here I am going to criticise one of the new methods in Sabbath School work—the cradle roll. At one of the meetings of the Mothers' Congress a gentleman who had been a long time among the Zulu Indians, said that for two weeks after the birth of a little child the Zulu mother was allowed to remain alone in the room with her little child in order that she might impress it with right influences. Perhaps there was some superstition connected with that, but still the thought was beautiful. Now, when God set the solitary in families He didn't set the solitary in Sabbath Schools—(hear, hear)—and so I believe that the mother's touch should be the first upon the little child, and then the teacher's touch. But the cradle roll would take the little child just as soon as it was born and put the name on the roll, and the child would be considered a member of the Sabbath School. Now, I think it is a good deal more important for the child to be a member of the family before it is a member of the Sabbath School—(hear, hear)—and I am just afraid that this cradle roll is a wedge to separate the Sabbath School and the home, and from the addresses I have heard this morning I am sure you all agree it is a very wrong thing to separate the home and the Sabbath School. (Hear, hear.) I believe that ever after a child's name is entered on the roll the mother would feel less responsibility, and that somebody was sharing the responsibility with her. Of course we do want to bring the Sabbath School influence around every one of God's little ones, but

it seems to me a great deal wiser to do what we can to get the mother interested in the school, in the home department, than it is to separate her child from her.

When should the Primary teacher's opportunity begin? Well, there is a great change in a child at three years of age. It ceases to be an infant at three, and there comes a new development altogether. The child then enters childhood; it begins to have some little opinions and will of its own. Now, whether or not it is wise even for the Primary teacher's opportunity to begin at three, I am not quite sure. We can hardly think it a mistake that Hannah took little Samuel up to God's house when he was three years old, and he began to do service in the sanctuary at that time. We must acknowledge that it was no mistake when the Egyptian princess took little Moses out of the water in a providential way, that his mother was secured as the nurse of that little child until he was three years of age. (Hear, hear, and applause.) The bringing of little children at a very early age into our Sabbath Schools has done a great deal to disturb the equilibrium of our school atmosphere, and the question has arisen, whether or not there should be a separate lesson for the little children. Now, I think we are all agreed that there should be the same lesson for children of five years old and upward, but whether or not there should be a separate lesson for children of three and four years of age, is somewhat of a question, and that is another reason why I would not enter the little children into the Sabbath School quite so early. If those little children have religious homes and a Christian mother, I believe it would be better to keep them there until they are five years of age. (Hear, hear.) Then we shall have no question about this uniform lesson. Then the Primary teacher's opportunity; what can she make of it? I am glad to talk with you, dear superintendents, because you do a great deal either to enlarge or circumscribe the teacher's opportunity. You can do the latter in two or three ways; and I will say, in a very amiable way, some of you are doing it. (Laughter.) You are doing it when you ask your Primary teacher to be present at both the opening and closing exercises of the school. I attended a meeting of the Primary Union, in Syracuse, recently, and after the exercises were over, I had a surprise, for the Primary teachers invited me to stay to tea with the superintendents of the city, and the whole time of the supper was filled in with helpful and delightful conversation about the relation of the Primary work to the work of the whole school. I wish there could be a law passed that every superintendent had to take Kate Douglas Wiggins' book, "Children's Rights." They would then understand the whole structure of the matter a good deal better. Then I wish superintendents would see to it that some books are put into the school library, that they would read them first themselves, and put them there for their Primary teachers. In Canada you produce one book that I should have go there, and that is Mr. Hughes' grand book,

published a few months ago, "Froebel's Educational Law for all Teachers." I wish that might go into every Sabbath School library, not only for the benefit of the Primary teacher, but for the superintendent and other teachers. Then "Hallock's Psychology," the author from whose letter I quoted. How can a Primary teacher make more of her opportunity? Study more. The time has gone by when we can just pick up a little class, and teach it any way. There is a wrong way and a right way to do everything. I heard Dr. Nicholas Butler last winter, in Washington, in an educational address before a company of teachers say, "The Sabbath School is broken down." Oh, what a pain it gave me! On the platform was the Commissioner of Education. I looked about the audience, and found some Sabbath School teachers, and we went to Dr. Butler, and I smiled just as pleasantly as I could with such a pain in my heart, and I said: "Dr. Butler, here come some Sabbath School teachers; we represent upwards of twenty-five million teachers and scholars in the world. We have been studying the Bible for something like a hundred years or more, every week, and we have a convention once in three or four years, and when we meet together and number ourselves, we find we have increased several millions. Now, with these facts before us, will you please tell us how we are broken down—because we don't know it ourselves!" (Laughter.) His answer was ready and rather brusque, for he said, "You are broken down in your teaching." "Well," I said, "that may be, we don't teach as well as we ought." "You don't teach as well as you ought, because you have such a book to teach," was his quick answer to me. I said, "Perhaps we don't teach as well as we ought, but I do think our teaching compares pretty favorably with the teaching done in the Public Schools;" and he said, "It ought to be done better, because you have God's Word to teach." Now, with regard to the Primary teachers, we are trying to improve ourselves, and we have now an organization which includes about 225 unions, and I am so glad that this work is keeping right along with the advanced steps here in Canada, that you are just along in the advance work, that you have ten or eleven unions in it—there may be two or three organized since I heard of it a month ago—but you are keeping step with the advance movement; and all through our unions we are undertaking to study how to teach, and the teachers are making the most of their opportunity.

We are anxious for two reasons to teach thoroughly—to impress God's truth on the minds and hearts of little children, and also that our work shall not be criticised by those who know what good work is. Thank God for the critics, we learn perhaps more from them than we do from our friends; they only spur us on to greater efforts. Primary teachers are trying to make more of their opportunity by fitting themselves better for their work. Just take one instance of how we are trying to apply these psychological principles. We are

told in this book that we have taken as our text-book, that the motor centres are localized on the brain. Touch the brain here and the arms move; touch the brain a little further and the legs move; touch the brain here and the eyes move; even after life has passed out of the body their every sensation has been localized on the body. Study, culture, applied to teaching will show us this. If we talk a lesson to a little child we only touch the brain on one spot, but if we give the child something to see in connection with the lesson—some books or illustrations—and also tell about the lesson we touch the brain on two spots and thus make a stronger impression; and then if we give the child something to do in connection with the lesson—some drawing on the blackboard or some exercises with his little hands—we touch the brain on another spot. So we make the impressions stronger; and then if we can give his little feet something to do in connection with the lesson we touch the brain on another spot; and it is clear that just as the more keys are touched, the more beautiful will be the harmony, so the more spots we touch on the brain the more effective will be the lesson. There should be a seeing part and hearing part and doing part in every lesson we teach. (Applause.)

The President read the Registration Committee's report, that the number of delegates registered so far was 701. He urged those who had not done so to register at the close of this session.

The congregation sang the doxology, and Rev. Dr. Potts closed the session with the benediction.

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*FRIDAY AFTERNOON, OCTOBER 29th.*

The session opened with a devotional service, led by Rev. J. G. Shearer, B.A.

The PRESIDENT—The item on the programme to which we now come is a very pleasant one. We have had the privilege of having with us at this time a number of distinguished workers from abroad. These have come in different capacities. Mr. Archibald, who was obliged to return to Montreal last evening, brought to us the greetings of the Quebec Association. Mrs. Woodsworth, of Buffalo, who was with us yesterday in the Primary Conference and rendered valuable service there, brought with her credentials from Dr. Duncan, Chairman of the New York State Association. I am very sorry that Mr. and Mrs. Woodsworth were obliged to return to Buffalo, and could not remain for this part of the programme. Another communication we have received is from the W. C. T. U. of the county of Wentworth. I would suggest that the Secretary should send most cordial acknowledgments of these. (Agreed.) I have now much pleasure in introducing to you Miss Butler, of Chicago, Secre

tary of the Mothers' Conference at Washington, of which Mrs. Crafts spoke this morning.

Miss BUTLER—If it were in my heart, as it is not, to lay any stress upon earthly honors—I think they count for little—I should feel myself very proud this afternoon, for two reasons, one to bring greetings to such an audience as this, and another to stand before you as the first secretary of the International Congress of Mothers. I bring you greetings to day from that Congress to the mothers here and to the mothers who are represented here. Everyone in the audience represents a mother, and I wish I might say something that would increase your interest in this national movement. We found great sympathy expressed to us in letters and in other ways from people in Canada, and we felt very much gratified with the expressions they sent us. The February meetings were full of interest and enthusiasm. The next Congress will be held next spring, and a pamphlet will be distributed to you, giving particulars as to organization of clubs, etc. I want you to take to your home greetings from the Mothers' Congress, feeling that there must be work done in reaching the mothers of the children of our Sabbath Schools. There must be corporate co-operation between the mothers and teachers—not only the Sabbath School teachers but the secular teachers; and when last night I heard the wish expressed from this platform that no teacher should be in the public schools who was not a Christian, I wanted to shout "Amen and Amen," and I wish that might be a possibility not only in your Dominion, but in the United States. (Applause.)

The PRESIDENT—I have now the pleasure of presenting to you the General Secretary of the State of Kentucky, and Secretary of the International Field Workers' Association, Miss Huber, of Louisville.

Miss HUBER—It gives me a great deal of pleasure to bring you greetings from Kentucky. This is my first visit to Canada, and I came up here expecting to shiver, but I have been very agreeably disappointed. I have not only found the weather as warm as we have in Kentucky at this time of year, but I find your hearts just as warm as ours, and beating for the same great work. In talking to Mr. Day, whom we have come to know and love very much in Kentucky, I find you have a great many things in Sabbath School work that we have. While you hear a good deal about the blue grass of Kentucky, still we have mountainous counties, and the sparsely settled sections are very wide. We have county after county without a single mile of railroad, where ignorance prevails. Still we have a good many counties that are thoroughly organized. It was my sad privilege to be with Mr. Reynolds in his last days and hours. On the Sunday before he died, four weeks ago last Sunday night, he gave an address in one of our churches. He was deploring the wickedness of the city, and contrasting it with the condition in which he saw it twenty-five years before, and as if by way of apology he said, "Now, I may not

be saying things to please you, but there is only one person that I want to please, and that person is the Lord Jesus Christ." I shall never forget those words, uttered less than forty-eight hours before he was called home. And, dear friends, I feel if we would all have that same feeling in our work how very soon the sparsely settled sections would be brought to Christ. (Applause.)

The PRESIDENT—You will now hear from Mrs. Watson of the W. C. T. U.

MRS. WATSON said: I am very grateful for this opportunity of bringing to you the greetings of the Provincial W. C. T. U. I have been Superintendent of the Sabbath School department of our work for Hamilton, and our President asked me to come here and have a word with you in favor of our work. Twenty years ago, when our work started it had only ten women; to-day we have three hundred thousand workers. When they started out on their crusade I think they thought it would be a much easier work than it has proved to be. They had no thought of how deep down this evil had gone into the roots and into the fibres. There are very few of us can stand up and say we are not touched by the liquor traffic; so these women found that although they were very earnest in prayer and strong in faith, it was going to take longer to undo this great evil than they thought, and so department after department has been added to our work until we have forty departments, each with its own important work. Our department of scientific temperance is not so new as our temperance in the Sabbath Schools, and we have come to realize that we can do nothing so thoroughly as what we can do through the Church; and we have been working through the Sabbath Schools, and have had such a courteous response from the schools of this city, that now we have gone so far as to ask for the triple pledge against profanity, tobacco and liquor; we have a majority of the churches that are willing to try them next year in their schools. We ask to have the endorsement and approval of this Provincial Convention to try and get a plebiscite up for the children. And if we could make this matter of the plebiscite so clear to the little children—yes, even to those of six years of age—we might look forward ten years hence to a great large company of boys voting for prohibition, and that is what we are asking for. We do not expect to get results at once, but we are working for them, and try to do faithful work.

I would like every Sabbath School superintendent or teacher here, if a resolution should be brought up, would endorse this resolution and have it sent out to faithfully put this matter before the scholars as one that would help our fair Province. (Applause.)

The PRESIDENT—I will now introduce to you one who brings greetings from the Sunrise Empire, Mr. Ikihari.

Mr. IKIHARI, from Japan—Prior to my departure to be the pioneer of organization of Sabbath School work in the country beyond the sea, I have attended a number of conventions in the United States

and a series of meetings in the Province of Quebec, but I assure you I never felt more joy, more pleasure, than being with you in this convention, for the very reason that I regard this Province of Ontario almost as my own home. (Hear, hear.) I have been in this Province almost a third of my life and received a University education, and it was in this Province that I began to see the full scope of the Sabbath School work as an evangelizing agency, particularly applied to the country which I represent this afternoon. While I see a great possibility to do Sabbath School work in that country, I am not ignorant of the great difficulties I have to encounter. As long as we believe that the Sabbath School is the best place where we can instruct not only men and women, but children in particular, in the knowledge of Jesus, so long we ought to meet every difficulty, cost whatever it may; and I am sure that as I am about to pioneer this work I have your sympathy—(hear, hear and amen)—and may God bless all in this our effort to extend His kingdom on earth. (Applause).

The PRESIDENT—I will ask you to respond—you can do it better than I—to these warm greetings that have been brought to us; and those of you who concur will please rise and manifest to these friends our greeting in that way. (The audience rose *en masse*.)

#### TEMPERANCE LESSON.

Mr. S. J. DUNCAN-CLARK, Toronto, gave the following Temperance lesson with the aid of a blackboard. He asked them to imagine for the time that they were a class of boys and girls. He began by reading in Rom. xiv. 13-23, and then spoke as follows: I suppose, girls and boys, you have all at some time or other watched the bricklayers building a wall, and perhaps you have seen them holding one end of a string, drop the lead at the other end down from the top of the wall. (Yes.) Well, what is that string called? (A plumb line.) Yes, and what is it used for? (To see if the wall stands straight.) Yes, that is right. Now God has dropped from His throne in glory a plumb line down to earth. It is His perfect law, and He wants that all of us should measure straight with that line. Do you think every one does? (No.) No, indeed. Jesus Christ was the only man who ever measured quite straight with it. There are many things that keep men from being straight. Can you tell me some? (Lying, pride, drink.) Yes, all these; but drink is the one we want to speak about to-day. See, here is a line on the board to represent God's plumb line; now, whatever drags men down to earth hinders them from being straight with that line; and the nearer earth they get the more out of plumb do they become. Nothing drags men down more quickly or more dreadfully than drink. I remember walking through the Park in Toronto one day, and seeing a man who had been drinking staggering along the road. He met two little children, and

stopping them said, "Children, keep straight; it's mighty hard, but keep straight," and then he lurched off, showing how impossible it is for a man who drinks to keep straight. Too often when we see a drunken man we are inclined to laugh at him, or say harsh and bitter things about his wickedness and folly; but I want you to read that first verse we read just now, Rom. xiv. 13. What does it say? ("Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.") Oh, yes; so we are not to judge the poor, sin-enslaved drunkard, are we? And we are to be very careful of this because, as we read in verse 15, there is a danger of causing the destruction of our brother for whom Jesus Christ died, and that would be an awful thing. Now tell me some things that are stumbling-blocks? (The saloon, example.) Yes, both of these. But first I want to speak of example. Some people, you know, think it all right to take a little wine now and then. It doesn't do them any harm they think, because they don't take too much. Though, if they only knew every drop of alcohol is harmful. And some good people like to put a little brandy in their sauces, or to preserve their peaches in brandy. And perhaps it may not do them any very great harm. But they cannot tell what harm their example may do. And even you boys and girls who do none of these things; who don't smoke or chew, or swear; do you know your laughing and joking about drink and being drunk may do a lot of harm? It may lead some weak boy or girl to think lightly of these awful things, and so to be more easily lead astray when the time of temptation comes. Look, now, here I put on the board a stumbling-block. It is some good person's bad example. Here is a great precipice going down, down, down on the far side of it; and then here on this side is some weak brother represented by this leaning stroke. Who is it stands behind ready to push him over this stumbling-block? (The saloon-keeper.) And who is behind the saloon-keeper? (The government.) Yes, we will put strokes for both of them; but who makes the government? (The people.) Yes, and here is a stroke for them. So that really, after all, who is it that pushes the poor, weak drunkard over? (The people.) Yes, and who are the people? Why, they are father and big brothers, and you and I when we get old enough to vote. Is the drunkard the only man out of plumb with God's line then? (No.) Who else? (The people.) Yes, the people who vote wrong, and the people who set bad examples. If we want to get into plumb we must each, first of all for ourselves, forbid all liquor to enter that little public-house just below our noses, and then work, and work, and work till God enables us to make our country plumb by closing up every saloon and driving liquor out of our land. (Applause.)

After singing, "Let Him in,"

The PRESIDENT—The next item is a

## "NORMAL LESSON—A STUDY OF ACTS."

*By Prof. Hamill.*

He said: I desire to express my sincere regret that the young gentleman who preceded me, by a courtesy that surely did him honor, but that deprived you of most excellent temperance teaching, was constrained out of respect to a stranger to curtail his address. I have heard a good many lessons taught—sometimes taught in the most elegant paternal kindergarten fashion—(laughter)—but I have just heard it taught out of the Word of God with the simple beauty of that Word illustrating the lesson. I shall not soon forget the impression made by this brother's teaching. (Hear, hear.) May God spare him many years to impress Bible truth in temperance matters upon the conscience and minds of the children. (Applause.) We have had the Book of Acts for nearly a year. Pardon an incidental hint. Don't you think, in view of the clamor for a separate primary lesson, that the International Lesson Committee have been doing pretty well to take a book covering thirty years of the apostolic church and setting us a whole year to study it, and not even taking an excursion into the doctrinal portions of the New Testament, except as Paul took that excursion? Don't you think it ought to stop the mouths of some critics of the International Lesson Committee? I do sincerely. (Applause.) If you want concrete Bible work for little children, then I would like to ask what is more concrete than Paul before Agrippa this Sunday, or Paul's shipwreck upon the sea next Sunday, or Paul in Rome the Sunday following? If you get anything out of the Bible better than Bible biography, better than Bible history sanctified by human life making it, and it in turn sanctified by the Spirit of God, then I fail to find what the concrete thing is that Prof. Harvey of New York wants. (Laughter.) I have five points that I shall endeavor to comprehend within the forty minutes allotted me, and I would be glad for the Convention to read the five points and fix them on their mind, so that I can instantly erase them, and that you may reproduce them at my call. (The five points are, Lands, Centres, Author, Book, Key.) Why the Land first? Because the land was here first. Then Centres; civilization was most in the centres, as now. Paul has been most of his time in the great cities planting his churches in the centres of empire. I think Christians would do well not to forget this matter in these latter days. As to the Author, very little is known; but as much as is known let us discover. I have little to say about the traditional Luke. I have little regard for mere tradition as put in comparison with the Word of God. Then we may take up the book itself; and lastly, I thought I would offer you a suggestion in part of a memory key to the Book of

Acts by chapters. Now let us say it rapidly, and then I will erase it. Altogether rapidly, twice. (The audience repeated the headings once.) Now, look away from the board and repeat the same words. (This was done.) Now let us begin with the lands. The Book of Acts begins with the land of Judea, and before these thirty years are done, compasses the entire known world. You may start here and draw something like a map of the lands, sweeping down the north broken coast, over here until you come to the Ægean Sea; and then come down again, taking in Greece, and down again till you come to the heel and toe of Italy. Round that sea was grouped the civilization of the known world. Barbaric hordes were here and there, and Asia lay yonder; but here was the great world, and here the Gospel centered itself. Let us begin in this order. First is Judea. There, as the Book of Acts tells us, it stayed for full seven years, and then it passed northwards to a land not of pure religion, but of hybrids, half religions, Samaria; and then it passed still farther till it came to this Roman province, Syria, with Antioch as its great metropolis, and with Damascus; and then the Gospel sped on its way under Paul to Asia Minor, and here you have another great district added to its conquest. God sent his His spirit to lead Paul still farther into Southern Europe, the only portion of it in which he was particularly to preach the Gospel, then the Gospel had gone down here—the Book of Acts only mentions it incidentally—the north of Africa had been preached to and partly conquered—Alexandria at least. Apollos, you remember, came from Alexandria with a half-learned Gospel to Ephesus, and Paul taught it to him better. There are the countries, I wonder if you can call them in the order in which the Book of Acts progresses? (Audience repeated the list.) Somebody open quickly at the Book of Acts i. 8, and read it. (Passage read.) Now we will name the centres and the order in which they are reached by the Cross. First down here is Jerusalem, the centre of monotheism, the home of the temple, the starting point of the Gospel, which is builded upon the law of the prophets and grows out of them. For seven years the church moved not out of Jerusalem. Then God moved the Gospel to the northward, and it was taken by one of His faithful followers to Samaria. Who was that? (Philip.) Philip was a layman. It is well, I think, to remember it was a layman took the Gospel from Jerusalem to another city, and then came the Apostles to put their sanction upon it. Samaria was the city of the half Jew. The Gospel would never have been preached to the Samaritan at the first. It took seven years for it to reach him, though he was only thirty-six miles away. And then the Gospel, you remember, went to Damascus. Damascus was the most ancient city in the world in continuous existence. It was the scene of Paul's conversion; the pearl of the Orient, 140 miles from Jerusalem. The Gospel is planting itself in Cæsarea, about fifty miles north-west of Jerusalem,

the capital of Palestine, where the Roman governor lived. Then the Gospel finds its way to a new centre, it plants itself in Antioch as the point of departure and return of Paul's helpers. It is the centre of the first Gentile Christian church, three hundred miles north of Jerusalem, the third greatest city—Rome first, Alexandria second, and Antioch third—commercial and educational; in both respects a metropolis. Then the Gospel wings its way to another great city, the centre of paganism. Ephesus, the centre of the worship of many gods. Then the Gospel passed on over until it goes to Athens, the great educational centre in this ancient world; and then it comes to Corinth, the great business centre, greatest in the world, wealthiest city in Paul's day; and then meantime it has come down here to Alexandria, the great centre of learning in Africa, with its wonderful library and its schools of philosophy. And then last, in the 28th chapter, we are brought to the greatest of all these cities, four million strong. One of the Cæsars says, "I found it brick, and made it marble." What city is that? (Rome.) So there you have the ten great centres to which Paul passed, and through which the Gospel successively achieved its conquest. Let us see if we can call them. (List repeated.) Now I will repeat the characterization as you call the city. List repeated as follows: Jerusalem, centre of monotheism; Samaria, centre of hybridism; Damascus, centre of Paul's conversion; Antioch, centre of Gentile church; Ephesus, pagan centre; Athens, educational centre; Alexandria, African centre; Rome, mistress of the world. Now, what was the next of the five words? (Author.) I don't know so much about Luke, but, first of all, he was a Gentile. Opinions may vary a little upon that matter, but I think I am perfectly safe in following such an eminent commentator as Dr. Philip Schaff about it. Turn to Colossians iv. 10-14, and find upon what the learned commentators base the statement scripturally that Luke was a Gentile. Who sees the basis of the conclusion that Luke was a Gentile? (He was not amongst those that were of the circumcision.) I think it is a fair inference. Look at the 11th verse, and tell me what he was. (Beloved physician.) Please notice it is the definite article. The Christian physician, the only kind that there ought to be. (Applause.) He was something else. Turn to Timothy ii. 4, and you will get the most beautiful glimpse of Luke in the New Testament. ("Only Luke is with me.") That is all. That is the last letter Paul ever wrote, when about seventy years old, "I have finished my course." He writes and tells his son in the Gospel there is just one man out of all the company that had escorted him to and fro, that had continued with him steadfast to the end, and that is Luke the physician. It is safe to say, by looking at the "they" and "we" in the Acts, Luke was with him more than three-fourths of the time and standing with him to the end. What was the first land we had a little while ago? (Repeats.) What was the first centre we had? (Repeats.) What is the fourth word? (Book.)

Let that line stand for the Book of Acts and its twenty-eight chapters, and its three divisions. The first is propounded in the first seven chapters, and the second in the next five chapters, and the third large division in the last sixteen chapters. Then as to the scope of the book. It takes thirty years from Pentecost to prison—Paul's first Roman imprisonment. During these thirty years the first Christian sermon was preached. At the close of the thirty years there was not a great capital in Europe, Asia and Africa into which the Gospel had not penetrated and been preached many times. Divide it up. Seven years the Gospel stayed at Jerusalem. Eleven years afterwards it was in a period of transition from Jew to Gentile, and twelve years until the first Roman imprisonment was terminated. There are three typical leaders in the Book of Acts, each representing the changing phases or development of the Gospel. First comes Peter, the Jew. In the closing of his life he became something more than a Jew, but up to Pentecost and beyond it, he was still a Jew. He temporizes with Judaism out there at Antioch, and it took three times the divine vision descending to get him to go and preach the Gospel to a Roman centurion dwelling in the city of his own country. So he represents the Gospel in its embryo state—the Gospel for Jew and Jewish proselytes, but for those only. Then there comes a man elected a deacon, a good man, and he has a larger vision than Peter, though he is a lesser man intellectually and in position; he was not an apostle; who was that? (Philip.) He is the first one that takes the Gospel outside the walls of Jerusalem, and it would not have gone outside the walls of Jerusalem if God had not put it there; it would have been a mutual admiration society, just what many a church is, it stays within its doors and sits in cushioned pews. I want to show you a little illustration of how God dealt with the first church. Watch a man or boy in the open country lighting a match. What does he do? He lights a match and then puts his hand around it, keeping away the rude wind and air that would blow it out; and then when it gets to the point of combustion he takes his hand away and it finds the oxygen. So God dealt with His church. He put His great divine hand about it for seven years, and it was a time of peace and comfort in Jerusalem, no opposition or serious persecution, but by-and-by when the flame had grown to a certain point of combustion, then God took off His hand—Stephen was stoned and the converts spread into all countries. (This point was illustrated by lighting a match and holding it in the way suggested, amid applause.) Here is the great third leader, and he stands for Gentile Christianity, and that in its broad sweep enfolds you and me, therefore we are nearer to the third. Who is that? (Paul.) I like to study the Book of Acts. I was born in Alabama; my very cradle was rocked by the hand of the slave; I was brought up under the old environment of the South; and yet more and more as I study the Gospel of the Holy Ghost in the Book of Acts, the acts of the Holy Ghost in

expanding the Gospel to all kinds of men, the more I look into the face of my brother Ikihari, with whom I was two weeks in Quebec, the more I see the broadness of God's mercy and the all-inclusiveness of the Gospel of Jesus Christ.

At the end of the century, under John, Christianity had achieved great triumphs. I think it would be well for every single teacher to help the children get the mastery in some simple way of the contents of the book, and so I am going to take it like this. I will take the first twelve chapters, using the letters of the words "Apostle Peter." (1) Ascension, (2) Pentecost, (3) Outcast, (4) Sanhedrim, (5) Treachery, (6) Layman, (7) Execution, (8) Philip, (9) Emissary, (10) Trance, (11) Explanation, (12) Release. Adopt some little simple memory device, catchword, keyword, build up an analysis, a key to a book that will enable you to turn in mind rapidly to a particular chapter marked by a certain great event. In other words, take the chief event in each of the twenty-eight chapters of the Book of Acts and group them about any set of words you please. I find it convenient to group them about these words ("Apostle Peter"); and the last sixteen about "Apostle Paul's Acts." Now you can take those chapters and little children will be interested in them, and associate the chapters of the Book of Acts in such a way that it will be a help to them afterwards in Bible study. (Applause.)

The PRESIDENT introduced Rev. Dr. Potts as Chairman of the International Lesson Committee.

Rev. Dr. POTTS said: Strange that I should be introduced in this church when I was its first pastor. Ah, that is ancient history. (Laughter.) You have listened this afternoon to a man who, in my estimation, is the best expert Sabbath School worker on the North American continent. (Hear, hear, and applause.) We have been sorrowing of late over the death of William Reynolds. Thank God for B. F. Jacobs and Professor Hamill, and others, who are still graciously spared to the Church and the Sabbath School world. No one was ever more surprised than your humble servant when I was elected as Chairman of the International Lesson Committee; yet I felt then as I feel now that it was a great honor to Canada, when Canada had two representatives on the Committee that one of them should be appointed in succession to Bishop Vincent. (Applause.) Last March the new committee was organized. On the 10th of next month we meet in Washington for the purpose of selecting lessons for 1900, having already selected the lessons for 1898 and 1899. I think I may say to the Convention the lessons of the next series will probably revolve around biblical biography. I met Professor Hamill at Halifax, at the Nova Scotia Convention. I had never been at a Provincial Convention outside of Ontario. I looked for great things. We had an interesting meeting, but it was not Ontario. Singing, 'I am thine, O Lord.'

The PRESIDENT—Those who have been attending the conventions for years past, will remember with what enthusiasm we went into normal work ; but we were obliged to discontinue in that form because of the expense involved. The last convention gave directions that normal work should be continued under the direction of the Central Executive, who were fortunate enough to discover a man who was able to square the circle—do what would seem to be an impossibility ; to do a great amount of normal work during the year without any burden to the Association, but actually leaving a small surplus, which is reserved for the use of the Normal Department during the coming year. I have now much pleasure in introducing to you the gentleman who was able to accomplish that wonderful feat.

Mr. G. M. LEE, Chairman of the Normal Committee, was received with applause, and read the results of the examinations as follows :

#### REPORT OF EXAMINATIONS.

During the year about seven hundred people have studied the Normal Course, but from various causes, only forty-four of these, in eleven different places, applied for examination papers.

The thanks of the Association should be given to Rev. S. Bates, B.A.; Rev. J. W. Rae, B.A.; Rev. John McEwen ; John A. Paterson, M.A.; and James L. Hughes, P.S.I., all of Toronto, who set the questions and examined the papers of the candidates ; and to Rev. John McNair and Rev. J. E. Howell, of Waterloo ; Rev. J. W. Holmes and Rev. W. A. Bradley, of Mitchell ; Rev. E. Whitworth, of Tapleystown ; Rev. W. T. Gunn, of Cowansville, Que.; Rev. C. Parker, Napanee ; Rev. Wilberforce Lee, Toronto, and W. T. Harrison, Esq, M.D., Keene, who presided at the different places where the examinations were held.

The results of the examinations are as follows : Margaret Machan, Jessie M. Machan, Samuel R. Stuart, Pamela Morley and Susan Baker have passed both years' examinations and are entitled to their diplomas ; Roxana Noecker has passed on the Old Testament history of the second year's work ; while in first year's work Mabel A. Carter, William Davis and Susan Baker passed in both subjects and have received their certificates ; Urbane Moore, Frederick Davis, Mrs. S. M. Edwards, Katherine E. Burritt, Gage E. A. Best, Louise Gerry, Myra Boyd, Gertrude Clarke, Ida Rowley, Jennie Whitworth, Lucy Edwards, V. Maude Garrison, Mabel A. Harrison, and S. B. Bricker passed on New Testament ; and Pamela Morley and Charles W. Bishop passed on Training.

Mr. Lee, in commenting upon the Normal work, said : I think there is no vocation in God's wide world more noble than that of the Sabbath School teacher. I know of none also who more need training—I am not even excepting pastors of the churches—than the Sabbath

School teacher. After listening to the lesson which Prof. Hamill has given us and examining his text-book, I think you will agree with me that we have in his little books secured the very best course. It is like a can of condensed meat; it does not look very much, but there is a lot in it. On the one hand, teachers can easily get it up; on the other, they must not underrate the thing, and suppose they can get it up with very little study. I think all intelligent people in Ontario recognize the necessity of training. The other day a lady stepped into a store and asked for some lace, adding, "I want it very cheap, because it is only to give away." (Laughter.) Well, I sometimes think that some teachers consider that is the way with their services—they are only giving to God, and anything at all will do. Repeatedly in the Word of God the necessity of giving our best, our first-fruits to Him, is emphasized. Some people tell us, "Throw away your commentaries and helps and open your Bible with prayer to God, and He will open your mouth and give you words for your classes." Well, I do read an instance in that book where God did open the mouth of an ignorant animal and put words in it, but it is the only instance I know of on record. (Laughter.) I believe that just in proportion as we give effort to our work He is going to bless us. I don't know of a blessing promised to lazy people in the Bible. I have felt that there is no work in which this Association is engaged better than the work of training teachers, and so I have thrown myself with all my heart and soul into this work. I have not time, or I would like to speak a few words on what I consider our defective organization. When I went to take up this work I found, I hadn't the address of a single superintendent in this Province outside my own city. I could get no track of when the conventions were held until I could get hold of friend Day before the conventions came off. Then I got a few of them. I could not send circulars to these conventions, but as the work went on during the year I became deeply impressed with the fact that one may scatter circulars with all the earnestness he can but they will have very little effect. This is to be personal hand-to-hand work, every person taking their share. Between last Christmas and New Year's I sent about a thousand circulars—one to every pastor and superintendent in every city and town and incorporated village in Ontario. I got back about ten responses to that work. I sent to the twenty secretaries of the twenty Young People's Societies of the City of Hamilton long letters, as full of earnestness as I knew how to put them; I got back not one answer, nor was one student enrolled as a result. On the other hand, I visited eighteen of our Young People's Societies, and laid the matter before them; I called upon them to fulfil their pledge for work, and as the result I enrolled 385 students in our course. Not ten out of a thousand circulars; not one out of twenty letters; but personal visits brought me back 385 students! It is the living voice among living people that is needed. But this is the Association's

work ; it should not be left upon the shoulders of a few. If one person in the limited time at his disposal can get during the year nearly four hundred students, surely every member of this Association can get four. Will you do it? Will you go from this convention proving that the fire of God has been generated in your hearts here, and that you are going to do something for Him? The only preparation that you need is two or three of our last reports, our syllabus and the fire of God in your heart, and you are sure to succeed. Already fifty applications have come in from Manitoba, from Quebec, Nova Scotia, as well as Ontario, in response to a letter we had published in religious papers a short time ago. If you enrol the candidates we will do the rest. I am sure I would have had more diplomas to offer this time if more had entered on the training course. I have proof that these two year courses will help our teachers immensely. I would like every person here to be in the Normal class. (The delegates were asked to pledge themselves to enrol members, and a considerable number stood up. Circulars were also distributed at the close of the session.)

Singing, "Jesus is mine."

## NORMAL DEPARTMENT. EXAMINATION, 1897.

### DIVISION I.—NEW TESTAMENT.

1. Name the Historical Books of the New Testament. By whom they were written? Why they were written? The class of people for whom they were specially intended; with a quotation from each writer, showing adaptation to the condition of such people.
2. Draw a map of Palestine, with divisions, as they were recognized in the time of Jesus. Also give a brief account of its importance in relation to the great nations on the East, the North and the South.
3. Write a brief account of the Temple; embracing the changes it underwent, its builders, what was new, and what was lacking in the work of each.
4. Name four of what you regard as among the chief cities of Palestine, and how they are geographically related to the city to which the Temple belonged.
5. Name three of the great cities where Christian church life was marked; and state something for which you regard them as distinguished.
6. Enumerate the period of Christ's life and ministry as given in the text-book; and name three of what you regard as the most important events of each period.
7. Give some account of the last forty days of Christ's work on the earth, and how He was engaged.
8. Outline what you understand as the Kingdom of God—its

extent in divine purpose; its subjects, and their character; its institutions, and their significance.

9. Explain what you mean by the name Holy Spirit, and give three things said to be done by Him.

10. Of the favorable conditions for the coming of Jesus Christ into the world, describe four.

11. Open your New Testament, read Acts ii. 9, 10, 11 verses; and describe from this point, and these circumstances, the orderly spread of the Gospel to the various provinces of Palestine.

12. Describe the event that was most influential in the spread of the Gospel from Jerusalem, and under what circumstances was this Gospel proclaimed to Gentiles, as well as Jews?

Total value, 200—20 each; only 10 questions to be attempted.

#### DIVISION I.—TRAINING LESSONS.

1. Discuss relation of the Sabbath School to the Church.
  2. How would you organize a school as to departments?
  3. Outline the characteristics that make up an efficient superintendent.
  4. Write notes on teachers' "duties."
  5. Discuss scholars from the standpoint of "training."
  6. What, in your opinion, are the best incentives to be placed before a school for its highest advancement?
  7. Epitomize a good programme for an ordinary Sabbath School session.
  8. Write notes on the "lesson study."
  9. Discuss teaching as to matter and method.
  10. On what principle should a school review be conducted?
  11. Epitomize a programme for a teachers' meeting.
  12. Give a course of study in the Primary department.
- Value, 200—20 each; only 10 questions to be attempted.

#### DIVISION II.—OLD TESTAMENT.

1. Classify the books of the Old Testament. Why should Nehemiah and Esther, both of which were written in the fifth period (536 B.C.—397 B.C.) be placed where they are in the Canon?
2. Describe in detail the period of Conquest (1491 B.C.—1095 B.C.).
3. Define Theocracy, Lex Talionis, "The Seventy," Jubilee, "Princes of the Congregation," Mishna, Talmud, Samaritans, Sadducees and Herodians.
4. How would you distinguish between: (1) A Sin and a Trespass Offering? (2) A Burnt and Peace Offering? (3) Priests and Levites? (4) Clean and Unclean? (5) The Sacrifice and the Priesthood?
5. How were the Jewish youth educated? Answer fully. State any defects that occur to you in their system.

6. What sects among the Jews were: (1) The best educated? (2) The most powerful? (3) The most despised? (4) The most rebellious against Roman sovereignty? Describe fully any of these sects.
7. Define the place and purpose of prophecy in the Old Testament, contrasting it with miracles in the New Testament. "A prophet is one who foretells future events." Criticise this definition?
8. Name the great doctrines of the Old Testament. Define fully any one of them.
9. (1) Define Canon. (2) Who compiled the Old Testament Canon. (3) Name and describe three noted versions of the Old Testament. (4) State what you know of the Sinai Codex?
10. Distinguish clearly between the genuineness and credibility of a book. If a book could be proved not to be genuine, would its credibility also be destroyed? Give reasons for your answer?
- These questions are valued at 20 marks each.

#### DIVISION II.—TRAINING LESSONS.

1. Describe five mistakes in teaching frequently made by Sabbath-School teachers?
2. Give five rules for good questioning?
3. There can be no learning without attention; attention depends solely on interest. Show how to secure active interest.
4. There is no intellectual growth without self-activity. How do you secure self-activity on the part of your pupils—(a) In the preparation of the lesson? (b) While the lesson is being taught?
5. Good telling and good listening used to be considered good teaching. Describe three other processes of teaching, and show that they are better than telling. Which process do you believe to be best, and why?
6. Take any portion of the New Testament, and ask five questions calculated to open up the central thought. Give the answers you would expect. State what you regard as the central thought of the portion you select?
7. Show how the lessons you teach may become elements in the characters of your pupils. How do you account for failure in case your lessons do not become elements in the character of your pupils?
8. Explain the principles of "adaptation" and "co-operation" in teaching?
9. State all the plans of illustration you use, and show their advantages?
- The value of each question is 20 marks, except questions 4 and 5, each of which is valued 30.

## A PRIMARY CLASS SESSION.

A class of about twenty little folks were seated on the platform, Mrs. R. McDonald, of Hamilton, acting as superintendent, and Miss Edith Readman as teacher.

After singing and a brief prayer, followed by the Lord's prayer, roll call and collection, during which the song was sung, "Hear the Pennies Dropping," and also a birthday offering was given. The class repeated the 23rd Psalm.

Miss READMAN then asked one of the boys to draw a picture of sunshine on the blackboard. The boy drew a circle of yellow chalk, and with the aid of other scholars, beams of light were represented by lines from this circle. Then Miss Readman spoke about the sunshine and asked whether the sun was always shining. One child said no, others said it was shining behind the clouds when it rained. Then she spoke of some who cannot see the sun shining, and asked what people they were. The children answered those who are blind. What is the sun good for? (To make the fruit grow.) Does it make boys and girls grow? (Yes.) Then what else does the sun do for you? (It shows us the way.) I know of another kind of a light, a more wonderful light than the sunlight. The Light of the World. Perhaps you sing about it sometimes? (God.) Tell me another name for the light of the world. (Jesus.) He shines down on all the people, but there are some people that cannot see the light of Jesus because they are blind. They can see the sunlight, but they cannot see Jesus. Their inside eyes are blind. I know a song about that; it says (illustrating on blackboard)

"In lands full of darkness across the blue wave."

Do you think there are any little children in those lands? (Yes.) What kind of darkness does the song mean? They don't know about Jesus, because no one told them; and so the song says of their land, it is full of darkness. Did Jesus die to save those people as well as us? (Yes.) If you lived over there what would you want the people of this land to do? (Want them to tell us.) So would I; and they want people to go and tell them; and when people go to tell them they say, "Oh, why didn't you come and tell me before, so that I might have known about Jesus long ago, and have all the good things that He has held out to me?" What do we call those people who go and tell them. (Missionaries.) What can they take with them to tell about it? (Bible.) How many of you could help to send Bibles? (A few hands up.) Could not you all help; anyone that could give a penny, a cent, or five cents, or ten cents; you all gave some this afternoon, didn't you? (Yes.) That helps to send the Bible; that hymn says, in those lands

“ Are many dear children the Lord died to save,  
 We will send them the Bible, the dear blessed Bible ;  
 We will send them the Bible, the children away.

There are many dear children across the blue sea,  
 For light they are pleading, that shines here so free.”

We don't have to pay for that light, do we? (No.) We will all say the words, and then you will be able to sing it. (Repeating the verse.) What can we send along with the Bible? A prayer. Why don't the parents teach the children about Jesus? (Because they never knew themselves.) I want you to sing that with me before I show you all these pictures. (Singing whole hymn from roll.) Now, I have something else that helps people to see along the way, what is this? (Candle.) Suppose it was quite dark in the church and I was walking across the platform with this candle in my hand, do you think I would fall over any of those chairs? (Yes.) What does it need? (To be lighted.) (Lights the candle.) Now, would it be of any use? (Yes.) Now, I am going to make a picture on the board of someone that gives us light. (Making a cross on the board.) Wherever we see that, it reminds us of whom? (Jesus.) To whom have the people to go to get light? (Jesus.) To-day we are going to talk about some one who went to Jesus to get lighted. Before he was just like this—(light blown out)—and then he went to Jesus to get light. Here we have something else. What is that? (Bird.) Where? (In a cage.) What is the little birdie's mouth doing? (Singing.) He was shut up there, and he sang all the time. Who are these? (Paul and Silas.) They were shut up in prison. Had they done anything wrong? (No.) People who didn't like Jesus were angry with Paul and Silas, and they dragged them away and put them down in the prison, in the deepest cell, but somebody went into the cell with them that the people did not see; who was it? (Jesus.) And in the night-time, instead of crying, they sang and prayed there in the prison. When Paul got out of that prison the next morning he went away to a place called Thessalonica—here it is on the map—and when he was preaching to the people they got angry at him, and some of them were going to put him in prison there, but his friends got him away. They led him out of the city, and there are Paul and Silas going to Berea, where the people were more noble than the people in Thessalonica, because (class repeat) “They received the Word with all readiness of mind and searched the Scriptures daily.” And Jesus says, “Those that seek Me early shall find Me.” Next, Paul went to Athens, and when he got there what did he see on nearly every street corner? (Idols.) And how do you think that made Paul feel? (Bad.) He felt so sad about it, because they were so full of idols and so full of themselves that they had no room for Jesus. Paul found an idol to the unknown God, and he told them about the God he knew, the only God there is, and

a few people, but not very many of them, would believe him. I wonder if you can tell me the name of the next city he went to? (Corinth.) What did he do when he was in Corinth? (Made tents.) And what else? (Sew.) What kind of stitches do you think he took? Good ones; the very strongest and best stitches he knew how, because he was working for Jesus, and he did, all his work for Jesus; not only preaching, but everything he did, he did for Jesus. When he was in Corinth do you think he sewed all the time? (No.) What did he do? (Prayed.) Yes, he preached and prayed too; and this is what he was preaching about; he said that the people were all building; do you see this wall here? (Yes.) When men go to build they dig down deep and make strong foundations? (Yes.) And Paul said that people must have a good strong foundation; do you know what foundation we must have? (Jesus.) And then we will have love, and joy, and peace, and gentleness, and goodness, and all these things (building up bricks labelled with love, peace, etc.). At Corinth the Lord came to Paul, and said, "Don't be afraid to speak; go on; speak and tell the people about Me." Before he went away he wrote a letter to some people, that he had had to hurry away from the people in Thessalonica; and he told them to be ready for Jesus, because some day Jesus was coming back to this earth to live. So what must we do? (We must get ready.) Jesus has given us a work to do, and wants it to be done by the time He comes back. Here we have a part of another letter he wrote to the people of Corinth. What is this thing? (A fan.) When you fan yourself does not it fan the one that is right next you? (Yes.) Everything that you do helps the one that is right next to you, or it hinders them. Which way shall we help them go—a good way? (Yes.) Here is another part of the same letter; What kind of a heart is this? (Good.) And what grows out of it? (Flowers.) Sometimes we call them virtues. There is one, patience; and here is another, kindness, and politeness, and truth, and good temper. Don't you love good-tempered boys and girls? I do. All these things grow out of what kind of heart? (Good.) Can Jesus make our hearts good and loving? (Yes.) We can plant seeds, but we cannot make them grow; Jesus can make them grow, and He can make the love grow in our hearts in just the same way. Look how our building is growing; what do you think it is going to be? (A house.) What does the red flag mean? (Danger.) One day I was going over a crossing, and after I got past a man came out of a house and held up a red flag, and that meant that no one else must go across. Here on this picture we have a man that holds out a danger flag; he was so selfish and greedy; he lived in a big city where they had a great idol, and the people used to have little copies of it. When Paul went and told them about the true God, do you think they wanted to say their prayers to the silver god? (No.) Do you think they wanted to have them in their houses? (No.) The people that have

love in their hearts, and God in their homes, want to share all the good things they have with other people; and this letter says, "Love seeketh not her own." Here is part of another letter that Paul wrote. What are these? (Eyes, hands, feet, mouth.) We are to give our eyes, and hands, and feet, and mouth to whom? (Jesus.) Does He want us to cut them off and give them to Him? (No.) How then? (Use them for Him.) Did Paul do that? (Yes.) By doing that we will be letting our light shine. Now, do you know what this is? (A lighthouse.) What is a lighthouse for? (To show light.) That is what Paul tried to do. That is what Jesus wants every one of us to do. The Golden Text says we are to let our light shine so as to lighten other people on the way. [The above lesson was a review of the previous quarter's studies. As each lesson was referred to, a principal thought was symbolized on a block picture and pinned to the blackboard, the whole forming a lighthouse, which illustrated the thought running through the lessons, viz., the Golden Text, Matthew v. 16.]

Rev. Mr. YOUNG read a resolution about Primary work, which was referred to Resolution Committee.

After singing the doxology, benediction was pronounced by Rev. Canon Wade.

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*FRIDAY EVENING, OCTOBER 29th.*

The PRESIDENT took the chair at 7.45. Rev. Mr. Watson conducted the devotional exercises, reading Psalm cxv. After prayer, the hymn, "I need Thee every hour," was sung.

The PRESIDENT—The first address of the evening will be by the Rev. D. C. Hossack, M.A., LL.B., of Toronto, and his subject "The Sabbath School as an Evangelizing Agency to the Home."

Mr. HOSSACK said:

The subject which has been assigned to me I may consider in one of two ways, either as referring to the evangelizing power of a particular Sabbath School upon the homes which are represented by the children in that school; or, treating the subject more liberally, the power of the Sabbath School upon all the homes of the land. I think I ought to take the latter meaning out of the subject, for I believe the indirect influences of the Sabbath School are greater than the direct influences. I suppose every one believes that the work of the Sabbath School is an evangelizing agency to the home. Very many parents are led to take an interest in Sabbath School work on account of the attention which is given to their children by the teachers in the Sabbath School, and the parents are thus induced to take an interest in the Church itself. Many parents have been led to the Lord on account of the Sabbath School literature which the children

have carried to their homes, and which the parents would never have received had it not been for this agency. The Sabbath School is also a great evangelizing agency to the home, on account of the benefit the teachers are receiving from the great work in which they are engaged. Frequently the teacher receives more benefit than the children. The number of people who read the works of the great poets is very small when compared with the great masses of mankind, but those who read such great works carry the great thoughts of the masters to the masses of the people. Teaching in the Sabbath School benefits the teacher by taking away narrowness of thought. The teacher discovers that his church is not the only church, that his Sabbath School is not the only Sabbath School, and that his denomination is not the only denomination. Teachers are benefited also by learning the possibilities of childhood. There is a spark of humanity in every man, a fire in every soul, which may be kindled for good. We speak of men going to the bad, but no man goes to the bad this side of the grave. There is a spark of life in every man, and if by your instrumentality the Holy Spirit blows upon that spark it will burst into flame. Silver lost is silver yet. In every age man has been too pessimistic. Man looks over the ruined wall into the neglected garden, and seeing only the weeds, turns away in despair, saying that no flowers are there. God takes a sunbeam for a lantern, and finds in the garden the roses and the lilies. Childhood has a peculiar advantage in evangelizing the homes of the people. It works unconsciously. There are people who say sometimes, "What can a child do?" You have, perhaps, read the story of the lark that sang so sweetly to the rough miners at the diggings in Australia. The rough miners who, years before, had left their homes in Britain and who had become hardened by the toil of a savage life, and who were accustomed to drink and swear, gathered about the cage in which the lark sang, and, as its little throat throbbled with song, the rough men felt the fragrance of the honey-clover and the English violets, and thought of home and mother and God. All unconscious of its evangelizing power, the lark poured forth the sweetness of its song. If a singing bird can bring tears to weather-beaten faces, and thoughts of God and of repentance to hard hearts, do you not think an innocent child can wield a mighty influence for good with the sweetness of its ways. "I would rather have the love of a little child than the admiration of ten thousand men." The child has a peculiar advantage in evangelizing the home, on account of its innocence and frankness. Did you ever ask what was meant by the saying, "that if we go into the kingdom of Heaven we must enter as a little child?" Is it because the child is humble? It seems to me that I never saw a child that was humble. Never! If they have any policy, it is the best policy of perfect frankness. Children say things at home when strangers are present that under such circumstances might, perhaps, better not be said. (Laughter.)

Children are frank and free, but seldom humble. Man will pretend to like you when in his heart you are despised; childhood never manifests such dishonesty. I remember preaching in one of the western towns of Ontario. On going to the house in which I was a guest, the little girl of the house told me that she had been very sleepy when I was preaching. (Laughter.) I thought that if she had been eighteen years of age she would have told a different story, for I was young then, and she would have spoken probably of the magnificent sermon to which she had been listening. (Laughter.) I like the innocence of childhood; it appeals to every heart. I had a visitor in my house this week, and when we were at tea, my own little girl, with that frankness of which I have been speaking, said, "What a lovely tea; but we didn't have very much for dinner." (Great laughter.)

Childhood has peculiar advantages in evangelizing the home, on account of the strength of the family bond. The home is a divine institution. The tie which binds a family together will hold when all other human ties will fail. The Heavenly Father has in His divine word illustrated His relationship to us by that of the father to the children. You have heard, perhaps, the story of the young girl who wandered a prodigal from home. There came a time when in the far country she said, "I will arise and go to my father." She left the train at the little village station, walked down the well-known street, and entered in at the little garden gate. There her heart failed her, and she turned back and went out upon the street. Several times she walked past the gate, and one cannot tell what would have occurred if a friendly light had not flashed from the window of her old home. She knocked timidly at the door, not knowing what kind of reception she would receive, but when the door was opened her father took her to his arms, forgave her and made her welcome. When she asked him how he could forgive her, he said, "My girl, just because I am your father." The family tie is the strongest human tie. It is this family bond which makes the Sabbath School such a great evangelizing agency to the home. The Sabbath School is a great evangelizing agency to the home on account of the law of association. You have all noticed how one thought suggests another, and still another, until a whole train of thought springs from the first. A country which has many centuries of historic memories is like an open book. Associations cluster about every place. The English language has been so associated with the Gospel and civilization, that it is impossible to know the English language without knowing something of civilization and the Gospel. In the State schools of India the teachers are not allowed to give instruction in religion, but the children learn of a Saviour when they read the words of Shakespeare:

"Over whose acres walked those blessed feet  
Which fourteen hundred years ago  
Were nailed for our advantage to the bitter cross."

Of necessity something is learned of the Bible and the fall of man when the youth in the schools read in Milton's poem the words :

“Of man's first disobedience and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world and all our woe.”

When John A. Macdonald was an old man, some one discovered in a corner of the house in which the leader lived in Ottawa, toys which had evidently belonged to some child. The toys were shown to the old man, and a far-away look was in his eyes, as he said, “They were little John A.'s.” The toys had belonged to his child who had died many years before, when only a few years of age. They were carried away to their hiding place, and not brought forth again. The baby fingers lay hold upon the heart-strings of the home. George Douglas, the prince of preachers in Canadian Methodism, knew well the power of association, and how potent was the memory of a little child that had journeyed heavenward before attaining even to early youth. In an eloquent sermon he quotes the lines :

“Two little feet went pattering by  
Years ago ;  
They wandered off to the sunny sky  
Years ago.

Two little feet—  
They crept never back to the love they left,  
They climbed never more to the arms bereft,  
Years ago.

Again I shall hear the two little feet  
Pattering by,  
Their music a thousand times more sweet  
In the sky ;  
I joy to think that a Father's care  
Will hold them safe till I meet them there,  
By and by.”

It is said that the age of prophets can never pass away ; and in educating the children of the land to be useful citizens it is the privilege of the Sabbath School teacher to prepare prophets of this modern day for their great work. To prophesy does not always mean to foretell ; it means to speak for God. There have been great prophets who never foretold. (Applause). If a Sabbath School teacher have the good fortune to prepare one prophet for his work, his life is a great success. We have all read of the games of ancient Greece and Rome, and of the gladiators who, long ago, for the amusement of the people, fought with one another or with wild beasts. Do you know how those ancient and bloody entertainments came to an end in old Rome ? Not by any preacher, not by a bishop, not by the law, but by a poor blind monk, Telemachus, who climbed the barriers about

the amphitheatre and groped his way amid the fighting gladiators, while he cried with penetrating voice, "This is wrong, this is wrong." The gladiators turned their swords upon the monk, and the people leaped over the barriers to put him to death, but from that day bloody games of Rome were no more. You have all heard of John B. Gough, the peerless temperance orator. I heard him in his old age; and it seems to me I see him now. He spoke of the fiends which had troubled him in his youth, and with inimitable eloquence he described his victory over his great enemy. He seemed to have before him in dark array all the enemies of the righteous, and to defy them all. His finger was like a prophet's wand, and his words of strength and power were like the defiance of which the poet speaks :

"Blaze, with your serried columns!  
I will not bend the knee!  
The shackles ne'er again shall bind  
The arm which now is free.  
I've mailed it with the thunder,  
When the tempest mutter'd low;  
And where it falls, ye well may dread  
The lightning of its blow!"

Gough was a great man and a true prophet of the modern day. He was a prophet because he heard the old, old story, and he might have been a greater man if he had heard it in the Sabbath School, as children hear it to-day. We should remember that public men, if they be righteous and God-fearing, are capable of doing more to evangelize the homes of the people than those who walk in a more humble way of life. The public men of to-morrow are subject to the influence of consecrated Sabbath School teachers, for they are in the Sabbath Schools of to-day. No teacher is able to know how great are the influences which lie slumbering in the souls of the children of the class. If the teacher were able to select the scholar, it might be a good investment of time to devote years of instruction to that one scholar. Perhaps one man did more than any other to evangelize the homes of England. Oliver Cromwell, in his day, gave to the people of England freedom from tyranny and the right to think. Without Cromwell Puritanism might never have succeeded; with Cromwell it was grandly triumphant. Puritanism was not confined to England. It laid its hand upon the rock-bound coast of New England; it swept through the Ohio valley; it left its influence on every yellow corn-field in the Middle States; it swept on to the broad Pacific, where the flag droops to the western sea. The power of Puritanism in its influence will last forever. Puritanism was given by God. Cromwell made Puritanism what it was in his day because his mother had been faithful to him while he was young, and before there was a Sabbath School taught him to love God and to do what was right. To win the children is to gain the world. The desire to do what he thought God would like him to do was the rule which governed Cromwell's life.

The great civil war, in all its devastating fury, burst upon England. At the first great battle Rupert with his fiery troopers drove before him one of the divisions of the army of the Parliament, for, until Cromwell came, nothing had been able to withstand the fiery charge of the great leader of the king's troopers. The day seemed lost for the Parliament when the great captain, who had been taught when he was a lad to speak the truth and to do what he thought God would desire him to do, rose in his stirrups and called upon the battalion, which he had trained with iron discipline, to charge. . . . Like a mass of blazing steel the charging force bore down upon the army of the King, Cromwell himself in the forefront of the charge, and for seven long miles they drove the Cavaliers in desperate rout. In that battle there went up from Cromwell's men, as their battle cry, that old song of David, "Let God arise and let His enemies be scattered." When utter defeat had fallen upon the army of the King, and even Rupert was unable to stem the tide of battle, Cromwell led his troopers back, and still there arose the cry, "Let God arise and let His enemies be scattered." The scene changes, and we see Cromwell with a terrible temptation upon his soul. Outside the walls of Westminster there goes up the cry, "Cromwell must be king." Again and again that cry rises, until the windows shake with the thunder of the shout, "Cromwell must be king." Cromwell enters the little room where his secretary, Milton, the blind poet, is playing on the organ, and as the sweet music falls upon the great and troubled heart of the General he is soothed and quieted. "Cromwell must be king." The cry of the people is before him. Great tears roll down his rough and weather-beaten face and fall upon the sword, for he has drawn it from the scabbard, that has seen so much blood. Milton still plays upon the organ, and the music is powerful to resist evil, and Cromwell conquers the great temptation of his life. "I will not be king, I will be Lord Protector of England," is his decision. The sword falls into the scabbard; the cloud passes away. The heart of the great man is full of thankfulness, and quietly he breathes the words, which he had learned in his childhood, which had risen over many a dark and bloody battle-field, and which the sweet singer of Israel had given to the world: "Let God arise and let His enemies be scattered." Homes in England are freer and happier to-day because Cromwell was taught to obey God. (Applause.)

It was prophesied of the Messiah, who was to come, that He should be a leader and commander to the people. With the exception of the Messiah, who has come, I believe the greatest leader in the world to-day is the little child. You have doubtless noticed that very frequently in the Bible military terms are employed to denote the power of God's conquering love and the triumph of the kingdom of the Lord Jesus Christ. Not only was it stated that the Messiah should be a leader and commander to the people, but it was also said, "A little child shall lead them." When the great prophet pictured the

age of peace, in which wrongs were to be no more and fiery temptations overcome, he exclaimed, "A little child shall lead them." What a force is leadership. The great and magnetic man by whom all difficulties are removed inspires with his very presence. You may have felt on entering into the presence of such a man the power of leadership. If men would become great leaders of great and noble movements they must become as little children. "A little child shall lead them." Men must enter the kingdom of God as little children. It is encouraging to feel that so much has been done in this land and in other lands for the children; but we are not to suppose that we are now doing all in the Sabbath School which might be done. I believe that, in reality, we have only begun to bring the Word of God to bear upon the young. There is more to do than has been done. The children of the land, many of whom are not in the Sabbath School, and the children of other lands, sitting in darkness and ignorance, are crying for help. The mind that saw the young children weeping bitterly because men and women were not caring for them was a poetic mind, but the vision was true as we perceive when we have that vision described.

"The young lambs are bleating in the meadows,  
The young birds are chirping in the nest,  
The young fawns are playing in the shadows,  
The young flowers are blowing towards the West,  
But the young, young children, O my brothers,  
They are weeping bitterly;  
They are weeping in the play-time of the others,  
In the country of the free."

Let us be up and doing. The night will soon come when we cannot work.

"Be good, my child, and let who will be clever;  
Do noble deeds, not dream them, all the day,  
And so make life, death and the vast forever  
One grand sweet song."

(Loud applause.)

After collection, and singing "Scatter Sunshine."

The PRESIDENT—I have now pleasure in introducing to you the President-elect, who will assume the duties of the office at the close of this service. The Association has done itself honor by electing to that position one who has been one of its most constant friends and hardest workers; one who has kept up in efficient state of organization his own county; who has shown other counties of the Province what can be done by persistent and systematic organization. I refer to the county of Norfolk and to its former President, Mr. A. J. Donly, of Simcoe.

Mr. DONLY said: Friends and workers, I feel presently very much indebted for the very kind words spoken by Dr. Maclaren, voicing, I suppose, the feelings of the Executive Committee. I didn't expect

any such honor to be conferred upon a humble worker in the Sabbath School as I am. I have endeavored for a number of years to do my duty, and esteemed it a high privilege to work in connection with the Sabbath School Association of Ontario. I shall endeavor to discharge the duties of the Presidency as best I know how, and if I come short, it will not be because of any lack of heart in the work. I know I have the sympathy, I have the good wishes and the prayers of the workers throughout the Province as represented in the Executive Committee. I assume the position with a good deal of trepidation, and I hope that we will have a prosperous year. With regard to what has been done in the county from which I hail, I take it as an honor on behalf of the county to have me elected to this position, and I hope that I shall always conduct myself in such a manner as will be a credit to the county of Norfolk, from which I come—glorious old Norfolk—and an honor to the Sabbath School Association of the Province. (Applause.)

The PRESIDENT,—The closing address of the convention will be by our honored friend, the Hon. S. H. Blake, Q.C., on "The World and the Word."

Mr. BLAKE said,—Mr. Chairman, with your permission, just before I speak, I want to say a word as to the very great sorrow I feel at missing our loved friend, Mr. William Reynolds, this evening. He was such a splendid man. I met him in San Francisco, in New Orleans, in New York, in Boston, St. Louis, Louisville, Quebec, Montreal. All over this continent William Reynolds was known as a splendid man, giving up a large business, and devoting himself to the Sabbath School work. I should feel very sorry if he, passing from us, the memory was not kept alive and passed down to our children in the shape of some memorial of William Reynolds. I trust that that may be taken up and carried out. I was very glad to hear from my friend who met me at the station that this had been a very practical convention. What we want are facts in our work; and I trust that you will bear with me while in a very plain way I deal with the matter that is the subject of my discourse this evening. I feel intensely the honor that is done me in being asked to speak on God's Word, and in being the closing speaker of this grand convention. It was very inspiring on Wednesday last, in the great Massey Hall, when Mr. Moody announced that he had been asked to speak upon "How to Study the Bible." He said, "I have another subject, and I will speak therefore upon that;" and although a large number of the audience had assembled at half-past six, and therefore at nine o'clock, when he would close his primary address, they had been there two hours and a half, he said, "At nine I will give half an hour to the subject that you have asked me especially to speak upon." It was a matter of great joy to find that that mass of probably five thousand people, almost to a man and woman, remained, and there they were for the thirty-five minutes that he spoke upon the subject of "How to Study the Bible."

I thought it was a splendid object-lesson to show the force and the power that there still was in that Word, and how people were hungering and thirsting for it, and that it is not necessary for teachers to be introducing the sensational, nor is it necessary for ministers to be telling the congregation that the next Sunday evening they will preach upon "Give the Under Dog a Chance"—(hear, hear)—but that if they take the simple Word and deliver that simple Word, opening it up with expository preaching, there is a force and a lasting power in it that is unknown in any book outside the one upon which I want to speak to you this evening. (Hear, hear.) It is, indeed, truly a most remarkable book, whether you view it with a microscope or view it with a telescope. Take such a verse as is found in the first Psalm as to the blessing of the man that is planted by the rivers; and take your microscope and sit down by the bank of the river and try to find out why it was that God added that "s" there; try to find out how it was that God was not going to rest satisfied with giving you one river, but that so abundant was to be the blessing that He must put the "s" there to make it rivers, for if one is exhausted there are still many rivers of God to pour down their blessing upon you. And then, if you choose to turn from the Old Testament and come to the New, and take the third chapter of Galatians, and find the "seed" of the woman, not the "seeds," as of many; take and examine, and then sit down and think over from the third chapter of Genesis down to the book of Revelation why it was that God put that in the singular and put the rivers in the plural; and how He thereby taught that there should be the one Christ, the one Mediator, the one Lord Jesus. I am not going to give Satan a single letter from my Bible. (Hear, hear.) Then take the telescope and take a sweep of the hundreds of millions of copies in all parts of the world, and the marvellous influence on all peoples and nations where this Word is found. You need not be told where the Bible is, as you go through the lands where the Bible is found. The land itself, and the people, and what you find, will tell you that the Bible is there. You remember the man in the storm that was coming near to the Fiji Islands, an infidel, and they found him getting away up to the top of the mast, and when he came down his friends said, "Why in the world were you trying to climb that mast in the storm?" and he replied, "I was trying to see if the island that we are coming to had a church or a chapel in it. He was asked why? and he said, "Because if there be there a church or a chapel they will receive us kindly, and if not they will eat us." (Laughter). You need not trouble to go any further than that—the testimony of the infidel to the effect of this Word of God. It answers the common need of all mankind, and this Book alone does that. If you will endeavor to acquaint everyone in your classes with this Bible just as I endeavor to give it to you this evening, then you may laugh at infidelity and agnosticism; for I have

no fear of the one that in youth is fully imbued with this Word. Look at the composition: 66 little books or volumes—39 in the Old Testament and 27 in the New Testament. The history recorded covers a period of at least 4,000 years. The first of the forty writers is separated from the last by a period of fifteen centuries, and yet still what a unity! All circle round the central thought which is presented in the beginning and ends only with Revelation. The heart or essence of it—a long-promised Messiah who comes as Jesus Christ. This Christ, that is in all the Scriptures and so interwoven in the one Book with the other, that although the latter contains but a couple of hundred pages, there are 832 quotations or allusions from the Old Testament, which would make an average of four on each page. Of the thirty-nine books of the Old Testament, thirty-five are referred to in the New Testament. It is, indeed, a book of authority. Look at the attacks made on it—on the Old Testament especially. If the discoveries recently made were known forty years ago, the critics would have been ashamed to make the attacks which they have done. (Hear, hear.) Let me give you two or three illustrations. I remember as a boy that a great attack was made on the Book of Daniel. The attack was made in this way. You remember the apparent divergence that was found in the fifth and sixth chapters of Daniel. One said that Daniel was next to the king. If so, he stood second in the kingdom. And the other chapter said that he was third in the kingdom. He was the first president, and therefore next to the king. The other chapter says that he was the third. Said the critics, "How can we place any reliance upon your Bible? It is unhistorical. Throw your Bible on the shelf; you are misleading people." Mr. Rawlinson made his investigation, and he finally carried us back to the fact that at this period in that history there were two kings. There were Nabonidus and Belshazzar, and the father allowed the son to reign along with him; and so Daniel was the third in the kingdom, and yet still next to the king. (Hear, hear and applause.) Another. The critics said, "Your Bible is unhistorical and cannot be relied upon." You remember at the time the attack was being made upon Samaria, that there was a wonderful miracle. You remember how God caused a great body of troops to be terrified. It seemed to them as if a voice came; and they said "the kings of the Hittites and the kings of the Egyptians are upon us!" "Oh," they said, "put your Bible on the shelf again; the Hittites were a feeble little race; the Hittites never had a king; the Hittites were a small little company of people, almost unknown; there is no history of them; take your Bible away." And it is but recently I had in my own home a man who told me about the inscriptions in the neighborhood of Tarsus, and who told me there were the great figures which since—and I think, to a certain extent, owing to his representation—the people have gone to visit; and what have they found? They have opened up the story of the Hittites. It is said to be the story of a

forgotten people. It was the story of a people who for centuries were battling with the Assyrians, battling with the Egyptians; and finally they discovered one of those inscriptions giving the words of a treaty between "the great king of the Hittites and the great king of Egypt." The Bible always, when they investigate far enough, comes out number one. (Hear, hear.) It was found to be absolutely true. The race was forgotten, and there is now being written with care their history. I say, how good it is of God to take and bury under and keep alive, so that as the critic comes carping against God's Word, with a magic wand he opens up and gives to this earth the absolute verity of this Book. And then we find again fresh verification in those treasure-cities. In Pithom, the people were amazed as they got to the first tier of bricks and some distance up to find that there was straw used; and when they got a little farther up found there was only stubble, and then when they got farther up they found there was neither straw nor stubble—representing that wonderful story in the Bible of, when the people were increasing, Pharaoh said, "Go make your tale of bricks, and I give you no straw;" and how they had to go up and down the fields and get the stubble and get the rushes and get whatever they could to try and keep the bricks together, and when that was exhausted they had to make bricks without them. Marvellous it is that God should be burying these cities and opening them up now as we stand in need of them. Then it is said there is no mention of the Children of Israel in Egypt; but the last story about that is that they find a tablet with the very word "Israel" there. And then they say, "Your Bible is wrong, because in the fifty-second chapter of Isaiah it is stated, 'My people have gone down into Egypt and the Assyrian has oppressed them.' 'The Assyrian was not in Egypt; the Assyrian could not have oppressed them.' Yet they have now got the face of that king of the oppression, and they say it is perfectly clear from his lineaments that he was not an Egyptian; it is the Assyrian mould, and now they are beginning to enter into that history to show that the Assyrians had come and the Assyrians had ruled, and instead of it being an Egyptian that was upon the throne at the time of the oppression it was really an Assyrian, and so that God's Word is true when it says, "My people went down into Egypt, the Assyrian has oppressed them." Then only one further glance for a moment from the Old Testament to the New. You remember how they attacked that statement of St. Luke in the Acts that this ruler was a proconsul. They said, "Your Bible, as usual, is wrong. At this time the Island of Cyprus was under the rule of the Emperor," and I dare say most of you Sunday-school teachers know that there was this difference in the ruler. The ruler that was under the Emperor was a procurator, and he had the power of life and of death; and as the country was not in a settled state he had far larger power than the proconsul; but when the Island, or when the

Province, or when the city became well controlled, then the Emperor used to hand that place over to the senate, and the senate appointed a procounsel. They said, "Your Bible, as usual, is wrong." This place was under the control of the Emperor, and the governor must therefore have been a procurator, and not a proconsul; but they have turned up coins that God has kept there with the fact upon them, that at this time the person was a proconsul; and they have got on the slabs there the fact that he was a proconsul; and now they find that the history of the Bible was right, and that the Emperor had handed these places over to the Senate, and therefore that the ruler was a proconsul, and not a procurator. You may take for granted—proven, as we say, arguing before the judges—that anything that the higher critic says is wrong, and everything that the Bible says is right. (Laughter and applause.)

Possibly more remarkable than all is the fact that the Great Teacher himself referred to the principal of these Old Testament events and especially, as it were with emphasis, to those that are now made the subject of question and by some the subject of ridicule. He affirmed them as being absolute truth: not slurring and passing them over. It seems to me to be to-day almost blasphemous the mode in which these matters are dealt with. As if it were possible that He, who was the Light of the World and came to be the Teacher, and of whom it was said that "He taught as one having authority and not as the Scribes," referred so invariably to that "which is written" that "all Scripture must be fulfilled"; that "not a jot or tittle of it should fall to the ground," commended those that searched the Scriptures because they testified of Him; and showed that Christ was in all the Scriptures, could be misleading us. Never be bothered with higher criticism. Remember that Satan is the father of the higher critics (laughter), and he began at an early date his attack against the Word. He appeared in the Garden of Eden, and, in answer to Eve, quoting the Word of God, replied, seeking to shake her faith in it, "Thou shalt not *surely* die." In the wilderness he made an attack upon the second Adam, mis-quoting the Word. He is, with one exception, the most skilled and the highest of the higher critics. (Laughter.) Where he can he seeks to contravert it entirely, and, where he cannot do so, he seeks to misquote and weaken its effect. Yesterday a man said to me in London, "How is it that we have got the critics, and the higher critics, and now the highest?" "Well," I said, "my friend, I have never thought that out; the only answer I can give you at the moment is that the more gas a man gets in him the higher he goes up." (Great laughter.) But you know, friends, the higher he goes up, the bigger the fall. (Laughter.) Now, solemnly again, let us take our place reverently at the feet of the hallowed Master and drink in from His lips the teaching of Him that is the Light and the Life as to the absolute truth of this Word. Let us never forget that, if we let go the Old Testament the New

Testament must go with it. They are so wrought the one into the other that they must stand or fall together.

Have you ever thought that there is no important statement in the Old Testament that is not found in the New? In order to verify this, I recently read through the New Testament, marking in red each passage in the Old Testament. Do this for yourselves, but, meantime, listen and see the result: (1) God in the beginning created the world, forming it out of nothing; (2) the creation of both Adam and Eve; (3) the personality of Satan; (4) the temptation by Satan; (5) the fall of Eve, she being first in the transgression; (6) then the fall of Adam; (7) salvation through the seed of the woman; (8) the sin of Cain; (9) the sacrifice of Abel; (10) Enoch walking with God; (11) the Deluge and drowning of the world; (12) the Ark and the salvation of it; (13) the salvation of Noah and his family; (14) the call of Abraham; (15) Sarah, his wife, and her position; (16) Lot's choice; (17) Melchizedek and his blessing; (18) the sin of Sodom and Gomorrhah; (19) Lot's wife turned into a pillar of salt; (20) the destruction of Sodom and Gomorrhah by fire and brimstone; (21) the wandering through the promised land; (22) the story of Isaac, Jacob, Esau; (23) the sacrifice of Isaac intercepted by the sacrifice found; (24) Mount Moriah; (25) Mount Sinai; (26) the going of the descendants of Abraham into Egypt; (27) Pharaoh; (28) Joseph; (29) the state of slavery; (30) Moses and his choice; (31) the burning bush; (32) the call of the people out of slavery; (33) the pass-over; (34) the wonders in Egypt; (35) the crossing the Red Sea; (36) the forty years' wandering in the wilderness; (37) the manna; (38) the brazen serpent; (39) the smitten rock; (40) the flesh given; (41) the great law-giver and leader Moses; (42) the Commandments; (43) the Golden Calf; (44) the entering into the promised land; (45) Jericho and its fallen walls; (46) the driving out the tribes from before them; (47) the rule by the Judges; (48) the actuality of Barak, Samson, Jephthah, Samuel, the Prophets, and what was done by and through them; (49) the request for a King; (50) the granting it; (51) Solomon, David, etc.; (52) the whole system of sacrifice; (53) the tabernacle; (54) the temple; (55) the Lamb; (56) the Scapegoat; (57) the various offerings; (58) the candlestick; (59) the show-bread; (60) the veil; (61) the golden pot; (62) the manna; (63) the tables of the covenant; (64) the cherubim; (65) the mercy seat; (66) the shed blood; (67) its sprinkling and its effect; (68) the various offerings; (69) the promise of the Messiah; (70) the Messiah; (71) Elijah, Elisha, and their miracles; (72) the shutting up of the heavens; (73) the widow of Sarepta; the cleansing of Naaman the Syrian; (74) Jeremiah, Isaiah, Daniel, Ezekiel, Joel, Amos, etc.; (75) the messenger to be sent and the messenger as he came; (76) Jonah and the whale; (77) Nineveh; (78) the preaching and its results; (79) Tyre, Sidon, and their destruction; and, in

fact," no matter of importance that is not mentioned in the New Testament as a real matter and referred to as one, the truth of which is beyond question. The quotations are largely by our Lord and Master, Jesus Christ; largely by Peter in his sermon; largely by Stephen in his marvellous discourse before Jesus took him to walk with Himself in the glories above—men that were beyond any doubt inspired men. After you have gone over these a couple of Sundays with your children I am sure you will be strengthened even in the fact that there was a fish, and that that fish swallowed Jonah. (Laughter). My dear friends, I have no more doubt of that than I have of the fact that my friend Dr. Maclaren is behind me. If I did not think that my God, who made this world and the sun, and who made these millions upon millions of stars—great worlds that He set rolling in this great universe—couldn't make a fish big enough to swallow this church, chairman and all, I would cease believing in Him. (Laughter and applause.) The nonsense that these people take up with, getting up whales and measuring their throats! God never said in His Book that He took a whale; He said He "prepared a great fish." Do you mean to tell me that God, who made this world can't make a fish big enough to take this church in it? He would cease to be the marvellous Being that we know Him to be if He could not do that. There has been more nonsense talked to me about that; if my child came and talked to me as often I would spank it and put it in a corner. (Great laughter.) Then I say it is well at once to grasp what is the centre, the heart, of the Bible. It teaches us that the entrance of the Word giveth light, and, also, without the shedding of blood there is no remission of sins. So Satan attacks the Word and the Blood—the two means intended to give light and life to the world. It must be remembered that this is the Book in which it is now affirmed there is no such a thing as a Messianic prophecy. That the vicarious sufferings of Christ are not taught in the Bible. As to the vicarious sufferings of Christ, it might to my mind as well be affirmed that a man could start by boat from Montreal and proceed thence to Liverpool without seeing water, as that a man can travel from Genesis to Revelation without finding the centre round which the whole Book circles. The vicarious sufferings of Christ. They begin in the first book, with the bruised seed from which life is to come, and we have thus the Gospel according to the third chapter of Genesis, and it only ends in Revelation with the Lamb slain from the foundation of the world; and, therefore, from Genesis to Revelation, this is the scarlet thread that pervades the whole Book and furnishes us the reason for its existence.

Those that lived in the days of Christ and were especially inspired and drew their inspiration direct from Him, and are the foundation stones, drawing life from the Living Stone, affirm that "all things which are written in the law and the prophets are to be believed" (Acts xxiv. 14), and refer to the message as "the Gospel of God which he had promised before by his prophets in the Holy

Scriptures" (Romans i. 2). If there is one thing with which these men should be acquainted, and, one matter beyond another that they distinctly affirmed it was the doctrine of the vicarious sufferings of Christ, which is now made so little of by many. If there was but the one verse, "Who his own self bare our sins in his own body on the tree" (1 Peter ii. 24), we could affirm that this is the absolute teaching of the Word; but, again, "For Christ also hath once suffered for sins, the just for the unjust" (1 Peter iii. 18); "Christ died for the ungodly" (Romans v. 6); "He that spared not his own Son, but delivered him up for us all" (Romans viii. 32); "The Church purchased with his own blood" (Acts xx. 28); "Christ our passover is sacrificed for us" (1 Cor. v. 7); "Ye are bought with a price" (1 Cor. vii. 23); "For whose sake Christ died" (1 Cor. viii. 11); "Christ died for our sins according to the Scriptures" (1 Cor. xv. 3); "One died for all" (2 Cor. v. 14), "Him which died for them"; "The Son of God who loved me and gave himself for me" (Gal. ii. 20); "Being made a curse for us" (Gal. iii. 13); "Hath given himself for us an offering and a sacrifice to God" (Eph. v. 2); "Redemption through his blood" (Col. i. 14); "This he did once when he offered up himself (Heb. vii. 27); "Should taste death for every man" (Heb. ii. 9); "In the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26); "This man, after he had offered one sacrifice for sins" (Heb. x. 12); "The Good Shepherd giveth his life for the sheep."

The poor Blackmoor from Ethiopia had a better grasp of the Bible than these higher critics, as, in reading the 53rd of Isaiah, he was convinced that some wondrous truth was there lodged, and that some one was referred to, that the Spirit-led Deacon Philip at once told him was Jesus Christ the Son of God.

If you have not got the fullest confidence in this Word, and if you have not received this truth, then don't be a Bible-class teacher; don't give out your doubts. The devil will give plenty of them. You need not help him. Stay at home and read and re-read until they are removed. There is nothing to boast of in being an Agnostic. The people of Athens were very much to be pitied because they could erect their altar to "the unknown God." Remember that there are a great many Agnostics who are mere narrow bigots. They do not treat the Bible and religion as they treat other matters with which they deal. The Rationalist will not deal with the Bible as he deals with other subjects that are before him. A pure Agnostic will visit Patagonia, the ocean depths, the north pole, and exhaust all possible means, taking the smallest animalculæ—a grain of sand, a tiny leaf—and, until most thoroughly exhausted, will not proclaim a fact as being absolute; but the pseudo-Agnostic, who is the narrow, carping critic, with more vanity than knowledge, because his reason, which he makes the measure, refuses to accept, concludes without further consideration that all must be rejected. He forgets that God

may speak through the Spirit, through the will, through the conscience, and that many men with but little reasoning power have, through the spiritual discernment which God has given, a marvellous flood of light in regard to all matters of religion. I was very much struck in reading the life of George Romanes—you know his father was a professor of Queen's in Kingston, and the son was brought up in the orthodox fold, a good Presbyterian, but he followed out this evolution theory to such an extent—to a certain extent I think it is legitimate—that with him everything was evolution; and it is a very wonderful thing to trace how he came back, how he found "There is pure agnosticism and there is pseudo-agnosticism," and when people trouble you about the resurrection—that the reason does not assent to this and that and the other—you can say to them, "Are you quite sure that the only way that God speaks to you is through your reason? Are you quite sure that God does not teach you and reveal to you, through your conscience and through your will, through your spirit? Are you quite sure that there is not such a thing as spiritual discernment? And do you know that there are people that have large, marvellous, spiritual discernment, who could scarcely reason out anything with you?" And so I say, give us pure agnosticism, but be honest with us, and do you exhaust all the means of arriving at the truth before you turn around and attack our Bible. Don't be saying that the only way that God can enter is through the reason, when there are many other doors through which He is continually entering. George Romanes lived long enough to find that his friends, the Agnostics, were making a great mistake, and that there were other doorways whereby this message could enter; and you remember how the apostle tells us what we are to pray and ask for, this spiritual discernment—that being the great door through which this message comes. And now, friends, what shall we do with the Old Book? Give it up? Nay, verily! Neither the Old nor the New shall we give up. Not a book, not a chapter, not a verse, not a letter. The pure Agnostic cannot possibly go further than this—not that our God is the unknown God, but that He is the unfathomable. We cannot fathom the ocean, but we can know a great deal about it; and if anyone could fathom God then He would cease to be God, because He would be finite as we are, we being able to comprehend Him in all. If you feel inclined to doubt, sit down and read the end of Job—I always call that Job's catechism—and then when you can tell where you were when God laid the foundations of this world and when He wrought those wonders, and you can sit down and discuss that with Him, then you can expect to understand completely God's ways and God's works. Oh, dear friends, how often I have just sat in my chair and been perfectly satisfied, saying, "Shall not the Judge of all the earth do right?" (Amen.) Some people seem to be searching vainly for some new inspiration. God has made no promise of any inspiration beyond that which He has given. The Greek philosopher

exclaimed that if he had but a fulcrum he could move the world. If this Book, the great lever to uplift mankind, but touches the individual or the nation, the world will be moved. It is God's means—we must use it faithfully. What is wanted with each is recreation or regeneration. From no other source can this be obtained than through this Word. Here alone is to be found the foundation principles of a lasting character, of a lasting kingdom. Here alone is found the true and real ideal—the splendid life which stands to-day as not only a grand picture, but a splendid force and power to bring into life and to give strength to all those that will accept of His invitation and come to Him for life and light and strength and guidance. The foundation principles of this kingdom are totally opposed to those of the world. Where these principles are introduced, by their expulsive power the world is cast out.

The great sin of the world to-day seems to be cold selfishness; a want of sympathy, which gradually leads to enmity and creates a great gulf, with money, capital, pride, show, vainglory, on the one side, and poverty, need and want on the other—Dives clothed in his purple and fine linen, leaving Lazarus in his sores to be looked after by his dogs.

The maxims of the world are: Every man for himself; tit for tat; an eye for an eye; a tooth for a tooth; you struck the first blow—I'll pay you off; it's a long lane that knows no turn, I'll get you pretty soon at the turn; be a man of spirit; I'll have it out with you; you can get on as I did; I am the architect of my own fortune, go and do as I did; if you get into trouble or straitened circumstances, I have been there and got out of it, you go and do likewise; two can play at that game. These principles in the individual beget in the nation a spirit of retaliation, a spirit of combines, sweating shops, communism, anarchy, a spirit of hitting back, and endeavoring to defraud in questions of boundary, arbitration, fiscal arrangements, and the like—history which the future historian will write without pleasure and of which the future nation must be utterly ashamed.

Retaliation is a spirit from the devil. I hate to hear the word "retaliation." Our blessed Lord and Master did not know anything about that, and when He was giving us His foundation principles that was omitted. Five or six hundred years from now, when they are writing the history of the United States and talking of the charter of the United States, the people will say, "That charter never belonged to that people, for the people with that Declaration of Independence could never have been guilty of slavery and all the acts that they have been guilty of," as are daily found in their papers. You will see what a time the higher critics will have then! (Laughter.)

From all this worship of self in its various forms—gold, mammon, and the glory of this world which passes away—how good it is to be brought into the company of the splendid ideal for the individual and for the aggregate of individuals, the nation. The Christ, the Son of God, born in a stable; brought up and absolutely satisfied with His poverty; one who ever breathed a sympathy with all need. It was

the stand He took with the deep need, and feeling for the weary and heavy-laden that led Him to the cross; working and toiling, and going about doing good; buried in a borrowed tomb, and living that sweet and holy life which alone is the hope of the world. Opposed to all the narrow vanity and selfishness of the world, how pleasant it is to hear the words coming as from heaven itself, giving us the best and truest standard, and through that an irresistible power, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. vi. 33); "Love your enemies" (Luke vi. 27); "Do good to them which hate you"; "It is more blessed to give than to receive"; "All things whatsoever ye would that men should do to you do ye even so to them"; "Recompense to no man evil for evil, but overcome evil with good." Do you suppose if we stood firm there and said, "You are wrong, and wrong can never be right, and though it may be for a little time evil for us, we will do what is right, right, right, for we want the righteousness that exalteth a nation," that other people would not be shamed into it and say, "You are right and we are wrong, and we retract what we have done"? "Overcome evil with good." The Greek philosopher wanted but a place to rest his lever, and he would move the world. This Bible is our lever, and the nation is that which is to be touched by it. The force of its principles and teachings would be irresistible. That nation is the true nation, the life of which is brought into harmony with its teachings. If this is to be wrought into the nation it must be in and through the Christian people—the Church. In reading the life of Dr. Arnold I was very much struck with this. When he went to Rugby he was there to change the whole mode of conducting the great English schools; and when he had been there but a short while he got his own class together, the Sixth Form, the highest class of boys, and he said, "Boys, I can do little in this work; you can do it for me; you can go up and down and pervade the whole school with right principles. It is not necessary that Rugby should have 300 or 250 or 200, but it is necessary that we should have a company of good Christian young men, loving what is true, and what is honest, and what is upright." My friends, the world wants to be pervaded; and it is through you, the Christian men and the Christian women, that this is to be done. It is to be through the Church. The world does not read our Bible; it reads you, and the worldling says: "If that's the Bible that I read in and through you—short, dishonest, getting the better of me, cheating, thinking of nothing but piling up your money as you can—I don't want your Bible, we have got a better Bible here; we do a little, any way, to help one another." Thus the pervading thought of the world would be, the thinking right, the speaking right and the doing right. Might would lose its place and right would be enthroned. Whither would this lead us! Even to the very millennium itself. But, was not that just what God intended? This was the guide-book to lead men to the ideal Man, the second Adam, and to Him that gives the force and life to live up to that ideal; to lead up to the day when Satan shall be disenthroned and the kingdoms of this world shall

become the kingdom of our Lord and of His Christ. God lead us to rise to our responsibility. May He give us a living faith in Him and His blessed Word. May He give this convention divine power whereby His Word will be exalted, its teachings lived, and make every page a leaf for the healing of the nations. (Loud and long-continued applause.)

The PRESIDENT—I desire to refer to a matter mentioned by Mr. Blake in the beginning of his address. Yesterday I received a letter from Mr. B. F. Jacobs, in which he informed me that the friends of Mr. Reynolds were purposing to do something for his widow, who has been left in this unfortunate position, that the only insurance which Mr. Reynolds had on his life was in a company that failed a few months before his death. Friends in Illinois, Pennsylvania and other places, have determined upon raising a William Reynolds Memorial Fund. (Hear, hear.) They propose to raise \$12,000, and one-fifth of that has been promised from the State of Illinois. Mr. Jacobs' letter indicated to me that they did not desire an appeal to be made, but they would receive any voluntary offerings that might be made. If any of you have it in your hearts to contribute towards this fund, our General Secretary (Mr. Day), our Treasurer (Mr. Score), or myself will be very glad to receive your contributions, or an indication of the amount, and they will be forwarded to the International Treasurer, Mr. Crosby. The intention is that the income of this fund shall be given to Mrs. Reynolds during her life, and that after her death the principal will be available for the work of the International Association. I think no more deserving monument could be raised to the memory of any man; and I believe that there are many in this Province of Ontario who will esteem it a privilege to have a part in this work. (Hear, hear.) And now, the closing moments of this convention have come. I may say that this is the first convention of the Province of Ontario that it has been my privilege to attend throughout. On other occasions committee work and other duties have kept me out of the convention a great part of the time. There are others, however, who have attended the conventions almost from the beginning, and I have heard the testimony from many of these, when they say that this is not only one of the largest, but also one of the very best, in the history of our Association. I do trust that we will each carry to our work a stronger determination to do our duty, as God may give us strength. We are about to sing a familiar hymn, and one that very well accords with the words with which Mr. Blake closed his splendid address. I would ask that after the singing of this hymn you remain standing, that we bow our heads in silent prayer, consecrating ourselves afresh to our work, and after a brief period the Rev. Dr. Smith, pastor of this church, who opened the devotional exercises, will lead us in prayer and pronounce the benediction.

Singing, "All the way my Saviour leads me." Silent prayer, all standing, followed by benediction by Rev. Dr. Smith.

The convention then closed.

STATISTICS FROM RETURNS OF COUNTY AND LOCAL ASSOCIATIONS, 1897.

| * COUNTIES.          | Estimated School Population, 5 to 19. |                     | ORGANIZATION.               |           |                         | SCHOOLS. |                        | MEMBERSHIP. |                |        | AVERAGE ATTENDANCE.    |           | EDUCATIONAL ORGANIZATIONS. |          |           | CHURCH MEMBERSHIP OF SCHOLARS. |        | FINANCE.           |                                       |                                    |               |
|----------------------|---------------------------------------|---------------------|-----------------------------|-----------|-------------------------|----------|------------------------|-------------|----------------|--------|------------------------|-----------|----------------------------|----------|-----------|--------------------------------|--------|--------------------|---------------------------------------|------------------------------------|---------------|
|                      | No. of Townships                      | Towns 5,000-10,000. | No. of Local Organizations. | Reported. | Estimated not Reported. | Total.   | Officers and Teachers. | Scholars.   | Home Students. | Total. | Officers and Teachers. | Scholars. | Teachers' Meetings.        | Classes. | Students. | Home Department.               | Total. | Added during Year. | Total Number of Schools Contributing. | Amount for S. S. Association Work. | Beneficences. |
|                      |                                       |                     |                             |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Algoma               | 3500                                  |                     |                             | 60        |                         | 60       | 330                    | 2678        | 48             | 3056   |                        |           |                            |          |           | 1                              | 107    | 53                 | 6                                     |                                    | \$17 00       |
| Brant                | 7000                                  |                     | 7                           |           |                         | 35       |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    | 147 00        |
| Bruce, E.            | 6500                                  |                     | 1                           | 10        | 25                      | 35       |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| *Bruce, W.           | 9300                                  |                     | 1                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| *Bruce, N.           | 9300                                  |                     | 5                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Carleton             | 11500                                 |                     | 5                           | 50        | 42                      | 92       | 635                    | 5500        |                | 6135   | 370                    | 2500      | 1                          |          |           |                                | 700    | 25                 | 25                                    | \$50 00                            | 203 00        |
| Dufferin             | 7000                                  |                     | 4                           | 46        | 6                       | 52       | 491                    | 3551        | 172            | 4214   | 369                    | 2073      | 4                          |          |           |                                | 707    | 22                 | 22                                    | 45 00                              | 360 00        |
| Dundas               | 5200                                  |                     | 3                           | 4         | 50                      | 53       | 581                    | 3761        | 150            | 4492   | 449                    | 2922      | 3                          |          |           |                                | 1100   | 129                | 23                                    |                                    | 37 00         |
| Durham, E.           | 5000                                  |                     | 3                           | 4         | 4                       | 64       | 609                    | 5049        |                | 5658   | 380                    | 2079      | 1                          |          |           |                                | 850    | 64                 | 4                                     | 14 00                              | 16 00         |
| Durham, W.           | 5000                                  |                     | 3                           | 47        | 15                      | 62       | 590                    | 3865        |                | 4455   | 411                    | 2731      | 3                          |          |           |                                | 366    |                    |                                       |                                    |               |
| Elgin, E.            | 5300                                  |                     | 3                           | 40        | 45                      | 85       | 969                    | 7484        | 16             | 8469   |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Elgin, W.            | 15700                                 |                     | 8                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Essex                | 2600                                  |                     | 1                           | 16        | 23                      | 39       | 202                    | 1211        |                | 1503   | 111                    | 546       | 1                          |          |           |                                | 146    | 16                 | 7                                     | 13 00                              | 15 00         |
| Frontenac, N.        | 7000                                  |                     | 4                           | 42        | 2                       | 44       | 351                    | 3019        |                | 3350   | 263                    | 1897      | 8                          |          |           |                                | 487    | 76                 | 35                                    | 20 00                              | 906 00        |
| Frontenac, S.        | 7000                                  |                     | 5                           | 24        | 17                      | 41       | 380                    | 2892        |                | 3282   | 194                    | 1066      | 5                          |          |           |                                | 800    | 48                 | 15                                    | 58 00                              | 128 00        |
| Glengarry            | 7000                                  |                     | 5                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Grenville            | 7000                                  |                     | 5                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Grey, E.             | 7500                                  |                     | 5                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Grey, S.             | 7000                                  |                     | 5                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| *Grey, W.            | 8700                                  |                     | 6                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Haliburton           | 1750                                  |                     | 23                          | 7         | 15                      | 22       | 91                     | 449         |                | 540    | 34                     | 150       |                            |          |           |                                | 43     | 12                 | 2                                     |                                    | 3 00          |
| Haldimand            | 7000                                  |                     | 4                           | 53        | 19                      | 72       | 733                    | 6546        | 250            | 7529   |                        |           |                            |          |           |                                | 1294   | 112                | 31                                    | 75 00                              | 616 00        |
| Hastings, N.         | 8000                                  |                     | 6                           | 41        | 19                      | 60       | 478                    | 3623        | 65             | 4166   | 275                    | 1785      | 3                          |          |           |                                | 524    | 103                | 15                                    |                                    | 201 00        |
| Hastings, S.         | 7000                                  |                     | 3                           | 16        | 23                      | 39       | 297                    | 2626        | 250            | 3173   | 137                    | 946       | 6                          |          |           |                                | 260    | 33                 | 10                                    | 25 90                              | 115 00        |
| Huron                | 22000                                 |                     | 13                          |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Kent                 | 14600                                 |                     | 10                          | 63        | 78                      | 141      | 1000                   | 8721        |                | 9791   | 493                    | 3374      | 9                          | 2        | 3         |                                | 1215   | 110                | 29                                    | 45 00                              | 633 00        |
| Lambton              | 18900                                 |                     | 10                          |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Lanark               | 11500                                 |                     | 14                          |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| *Leeds               | 10500                                 |                     | 10                          | 37        | 19                      | 56       | 578                    | 3710        | 120            | 4408   | 339                    | 2100      | 8                          | 3        |           |                                | 869    | 137                | 24                                    | 73 00                              | 184 00        |
| Lennox and Addington | 7500                                  |                     | 8                           |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| *Lincoln             | 6500                                  |                     | 7                           | 34        |                         | 34       | 160                    | 1314        |                | 1474   |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Manitoulin Island    | 4000                                  |                     | 18                          | 66        | 60                      | 126      | 1324                   | 9236        |                | 10560  | 630                    | 3541      | 2                          |          |           |                                |        |                    |                                       |                                    |               |
| Middlesex            | 20400                                 |                     | 15                          | 12        | 83                      | 95       | 472                    | 3098        |                | 3570   | 55                     | 403       |                            |          |           |                                | 50     | 11                 | 2                                     | 10 00                              | 10 00         |
| Muskoka              | 5200                                  |                     | 22                          |           |                         |          |                        |             |                |        |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |
| Nipissing            | 4500                                  |                     | 10                          | 15        | 14                      | 29       | 150                    | 1300        |                | 1450   | 743                    | 4677      | 1                          |          |           |                                | 1697   | 150                | 56                                    | 80 00                              | 328 00        |
| Norfolk              | 11700                                 |                     | 8                           | 93        |                         | 93       | 946                    | 6934        | 295            | 8175   |                        |           |                            |          |           |                                |        |                    |                                       |                                    |               |

Norfolk ..... 11700 | 8 | 1 | 9 | 93 | 93 | 946 | 6934 | 295 | 8175 | 743 | 4677 | 24 | 8 | 12 | 1697 | 150 | 56 | 80 | 00 | 328 | 00

|                          |       |    |    |    |     |    |     |      |       |       |       |      |    |    |    |      |     |     |     |    |      |    |    |
|--------------------------|-------|----|----|----|-----|----|-----|------|-------|-------|-------|------|----|----|----|------|-----|-----|-----|----|------|----|----|
| Northumberland.....      | 15700 | 9  | 1  | 2  | 34  | 41 | 75  | 734  | 5246  | 5980  | 189   | 1950 | 5  | 1  | 5  | 504  | 120 | 22  | 40  | 00 | 129  | 00 |    |
| Ontario, N.....          | 8300  | 8  | 3  | 3  | 43  | 5  | 48  | 514  | 4526  | 5190  | 414   | 2556 | 6  | 3  | 6  | 40   | 00  | 431 | 00  | 00 | 00   | 00 |    |
| Ontario, S.....          | 18000 | 11 | 2  | 7  | 71  | 7  | 71  | 300  | 2405  | 2705  | 2705  | 3293 | 2  | 1  | 2  | 1194 | 44  | 46  | 90  | 00 | 386  | 00 |    |
| Oxford.....              | 4000  | 23 | 22 | 5  | 62  | 7  | 69  | 769  | 5472  | 6232  | 6232  | 3293 | 5  | 16 | 1  | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Parry Sound, E. W.....   | 3000  | 22 | 1  | 1  | 120 | 1  | 120 | 1440 | 12178 | 13854 | 13854 | 00   | 1  | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Peel.....                | 7500  | 5  | 1  | 4  | 11  | 4  | 11  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Perth.....               | 14600 | 14 | 14 | 4  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Peterboro.....           | 9000  | 14 | 14 | 4  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Prescott.....            | 7700  | 7  | 7  | 3  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Prince Edward.....       | 5500  | 7  | 7  | 3  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Rainy River.....         | 3000  | 7  | 7  | 3  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| *Renfrew.....            | 15000 | 37 | 37 | 00 | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Russell.....             | 6000  | 4  | 4  | 00 | 18  | 18 | 65  | 450  | 00    | 515   | 515   | 00   | 3  | 00 | 00 | 24   | 13  | 00  | 00  | 00 | 00   | 00 | 00 |
| St. Joseph's Island..... | 600   | 4  | 4  | 00 | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| St. Joseph's Island..... | 11000 | 4  | 4  | 00 | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Simcoe, Cen.....         | 8800  | 6  | 6  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Simcoe, N.....           | 8000  | 6  | 6  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Simcoe, S.....           | 8500  | 4  | 4  | 1  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| *Stormont.....           | 3500  | 4  | 4  | 1  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Thunder Bay.....         | 10500 | 13 | 13 | 3  | 46  | 30 | 76  | 1100 | 8700  | 2751  | 260   | 1651 | 16 | 00 | 00 | 188  | 32  | 27  | 50  | 00 | 800  | 00 |    |
| *Victoria.....           | 16300 | 5  | 5  | 2  | 35  | 50 | 85  | 328  | 2423  | 2751  | 260   | 1651 | 16 | 00 | 00 | 188  | 32  | 27  | 50  | 00 | 800  | 00 |    |
| Waterloo.....            | 10000 | 8  | 8  | 7  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Welland.....             | 18000 | 12 | 12 | 7  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Wellington.....          | 4500  | 3  | 3  | 2  | 32  | 2  | 34  | 350  | 2531  | 2941  | 277   | 1555 | 3  | 2  | 11 | 579  | 58  | 22  | 30  | 00 | 191  | 00 |    |
| Wentworth, N.....        | 5200  | 5  | 5  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Wentworth, S.....        | 5800  | 5  | 5  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| *York, E.....            | 8800  | 5  | 5  | 3  | 70  | 19 | 89  | 783  | 6802  | 7555  | 746   | 4100 | 16 | 00 | 00 | 567  | 86  | 44  | 125 | 00 | 234  | 00 |    |
| York, N.....             | 9300  | 5  | 5  | 3  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| York, W.....             | 9300  | 5  | 5  | 3  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| CITIES.                  |       |    |    |    |     |    |     |      |       |       |       |      |    |    |    |      |     |     |     |    |      |    |    |
| Belleville.....          | 3200  | 3  | 3  | 2  | 25  | 25 | 25  | 522  | 4835  | 5381  | 435   | 3239 | 8  | 1  | 13 | 1108 | 219 | 17  | 27  | 00 | 00   | 00 | 00 |
| Brantford.....           | 4500  | 6  | 6  | 3  | 23  | 23 | 23  | 401  | 3327  | 3728  | 354   | 2414 | 7  | 1  | 15 | 600  | 210 | 16  | 55  | 00 | 1704 | 00 |    |
| *Chatham.....            | 3500  | 6  | 6  | 3  | 22  | 19 | 41  | 1071 | 9861  | 10932 | 611   | 5068 | 6  | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Guelph.....              | 10300 | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Hamilton.....            | 6500  | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| *Kingston.....           | 10000 | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| London.....              | 14000 | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Ottawa.....              | 32000 | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| St. Catharines.....      | 4000  | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Stratford.....           | 3500  | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| *St. Thomas.....         | 50000 | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| *Toronto.....            | 35000 | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |
| Windsor.....             | 35000 | 3  | 3  | 2  | 00  | 00 | 00  | 00   | 00    | 00    | 00    | 00   | 00 | 00 | 00 | 00   | 00  | 00  | 00  | 00 | 00   | 00 | 00 |

\* Not Organized.

Counties and Cities named in heavy type have sent no report.  
 † Average attendance and finance only of schools reported.  
 ‡ Scarborough Township only reported.  
 § Queen Street Methodist, St. James (Anglican), and Salvation Army alone reported.

## LIST OF DELEGATES.

*N.B.*—Some mistakes may occur in this list owing to the illegibility, in some cases, of the names as entered in the Register at the Convention.—[ED. COMMITTEE.]

| <i>Name.</i>          | <i>Post-office.</i> | <i>Name.</i>         | <i>Post-office.</i> |
|-----------------------|---------------------|----------------------|---------------------|
| Abbott, B             | Toronto Junction    | Blain, Miss          | Blackheath          |
| Abbott, Mrs. B.       | Toronto Junction    | Blake, Hon. S. H.    | Toronto             |
| Abraham, Rev. R. H.   | Burlington          | Blessinger, R. M.    | Aldershot           |
| Adams, G. K.          | Hamilton            | Blessinger, Miss     | Aldershot           |
| Adams, John           | Hamilton            | Bogle, Joseph        | Strathbane          |
| Adden, Miss M.        | Abingdon            | Boggs, N. G.         | Hamilton            |
| Albright, J.          | South Cayuga        | Boomer, Miss         | Berlin              |
| Albright, Mrs. J.     | South Cayuga        | Booth, Amos          | Courtland           |
| Albright, Mrs. D.     | Campten             | Booker, Chas. T.     | Hamilton            |
| Aldridge, Miss A.     | Peterboro'          | Boughner, M. C.      | Simcoe              |
| Alford, Mr.           | Lynnville           | Bowlby, Mrs. B.      | Port Dover          |
| Allan, Miss A.        | Brampton            | Bowman, Mrs. J. H.   | Dundas              |
| Allen, Miss Cynthia   | Burlington          | Bowlinghauser, Miss  | Copetown            |
| Allison, A.           | Cherrywood          | Box, Miss H.         | Ridgeway            |
| Altman, P. W.         | Lynn Valley         | Braun, Rev. Mr.      | Hamilton            |
| Alway, Mrs. F.        | Vittoria            | Braden, Miss M.      | Toronto             |
| Amos, Miss L.         | Guelph              | Bracken, Rev. Jas.   | Binbrooke           |
| Andrews, Rev. Alfred  | Rat Portage         | Brethour, Rev. D. L. | Hamilton            |
| Anderson, Miss M.     | Hamilton            | Brethour, Mrs. D. L. | Hamilton            |
| Anderson, Miss        | Springvale          | Bristol, C. W.       | Arkona              |
| Andrews, Miss A. E.   | Aurora              | Brines, H.           | Toronto             |
| Annis, Miss Eva       | Oshawa              | Brimstin, Miss M.    | Toronto             |
| Applegath, Charles    | Hamilton            | Brown, F. N. W.      | Toronto             |
| Archibald, G. H.      | Montreal            | Brown, Mrs. M.       | Brantford           |
| Atkinson, Mrs. J.     | Toronto             | Brown, Miss          | Toronto             |
| Atkinson, E. A.       | Toronto             | Brown, Miss G.       | Toronto             |
| Atkinson, Mrs. J.     | Hamilton            | Browne, Miss         | Hamilton            |
| Atkinson, Rev. R.     | Berlin              | Browne, E. A.        | Woodstock           |
| Atkinson, C. J.       | Toronto             | Burgess, A. L.       | Burgessville        |
| Austin, J.            | Lynn Valley         | Burns, J. M.         | Brooklin            |
| Bach, Miss            | Toronto             | Burns, Robert        | Hamilton            |
| Bale, Walter          | Hamilton            | Burns, Rev. S. S.    | Stirling            |
| Bale, Mrs. Walter     | Hamilton            | Burns, Mrs. R. L.    | Hamilton            |
| Ballantyne, Mr.       | Kirkwall            | Burpee, C. A.        | Hamilton            |
| Ballantyne, Mrs.      | Kirkwall            | Burnside, Miss M.    | Albertown           |
| Ballingal, Mrs.       | Galt                | Butler, Miss M. L.   | Chicago             |
| Barclay, Miss Mary    | Guelph              | Canniff, M. B.       | Richmond            |
| Barker, Rev. W. R.    | Toronto Junction    | Calvert, J.          | Hamilton            |
| Barker, Rev. J. F.    | Hamilton            | Calder R. M.         | Petrolia            |
| Barker, Mrs. J. F.    | Hamilton            | Campbell, M.         | Chelton             |
| Barlow, J.            | Bendale             | Campbell, J. W.      | Toronto             |
| Barnes, C. A.         | London              | Canfield, M. S.      | Beachville          |
| Bates, Miss S.        | Toronto             | Carmichael A.        | Spencerville        |
| Bean, A.              | Hamilton            | Cassidy, Rev. F. A.  | St. Catharines      |
| Beavis, Rev. Horatius | Hamilton            | Cavers, Rev. C. A.   | Brantford           |
| Begy, Miss L.         | Bright              | Chambers, Miss       | Toronto             |
| Bell, Rev. J. R.      | Laurel              | Charlton, W. G.      | Guelph              |
| Bell, Miss M.         | Laurel              | Chard, A.            | Toronto             |
| Bengough, Thomas      | Toronto             | Chegwin, Miss        | Hamilton            |
| Bengough, Mrs. Thomas | Toronto             | Chestnut, Rev. E. B. | Carluke             |
| Bennett, Rev. T. J.   | Hamilton            | Christy, M.          | Guelph              |
| Berkinshaw, W.        | Toronto             | Clarke, Rev. W.      | Millbrook           |
| Bethune, M. ss.       | Toronto             | Clark, Rev. F. R.    | Omagh               |
| Bevis, Miss           | Seaforth            | Clarke, Mrs. W.      | Millbrook           |
| Black, Miss           | Milton              | Clarke, Miss L.      | Allandale           |

| <i>Name.</i>        | <i>Post-office.</i> | <i>Name.</i>               | <i>Post-office.</i> |
|---------------------|---------------------|----------------------------|---------------------|
| Clark, Miss L.      | Toronto             | Elliott, Matthew           | Bookton             |
| Clark, Miss G.      | Hamilton            | Emory, Dr. C. V.           | Hamilton            |
| Clark, Wm. H.       | Orono               | Essex, Miss M.             | London              |
| Clark, J. D.        | Toronto             | Everett, Miss Emma         | Hayesland           |
| Clarke, R. W.       | Millbrook           | Excell, E. O.              | Chicago             |
| Clarke, Mrs. R. W.  | Millbrook           | Fallis, Miss M.            | Palmerston          |
| Clearer, E. H.      | Burlington          | Farrel, Mrs.               | Hamilton            |
| Coates, R.          | Milton              | Felker, Miss E.            | Fergus              |
| Cokey, M. E.        | Toronto             | Findlay, Thomas            | Toronto             |
| Coleman, J. S.      | Acton               | Findlay, Mrs. Thos.        | Toronto             |
| Collard, Miss M.    | Toronto             | Fitzgerald, Miss           | Canfield            |
| Collins, Mrs. E.    | Simcoe              | Fleming, Miss M.           | Bowmanville         |
| Collier, H. A.      | Simcoe              | Fletcher, Rev. D.          | Hamilton            |
| Conning, Rev. J. S. | Caledonia           | Flett, Miss F.             | Mount Forest        |
| Cook, Mrs. L.       | Brantford           | Fluterer, J. C.            | South Cayuga        |
| Cook, Miss J.       | Toronto             | Fluterer, Mrs. J. C.       | South Cayuga        |
| Cooper, J.          | Windam              | Fookes, R. E.              | Toronto             |
| Cooper, Mrs. J.     | Windam              | Ford, J. M.                | Creighurst          |
| Cooke, Miss M. A.   | Chesley             | Forster, A.                | Locust Hill         |
| Cook, Rev. W. A.    | Thorold             | Forster, E. R. J.          | Brampton            |
| Coombs, R. S.       | Hamilton            | Forster, J. W. L.          | Toronto             |
| Copp, W. M.         | Port Nelson         | Foster, H. W.              | Villa Nova          |
| Copp, Wm.           | London              | Fotheringham, Miss         | Hamilton            |
| Cowie, Nellie       | Caledonia           | Fontain, Alex.             | Simcoe              |
| Cowling, Miss M.    | Toronto             | Fox, Miss L.               | Toronto             |
| Cowley, C. E.       | London              | Fox, Mrs.                  | Toronto             |
| Craig, E. E.        | Carsonby            | Fraser, Miss M.            | London              |
| Crawford, Mrs.      | Port Dalhousie      | Fraser, Miss M.            | St. Thomas          |
| Crawford, Mrs.      | Hamilton            | Fraser, Rev. Mungo, D. D.  | Hamilton            |
| Crawford, Miss J.   | Hamilton            | Fraser, Helen              | Brampton            |
| Crandall, E. H.     | Brampton            | Francis, Mrs.              | Freeman             |
| Crafts, Mrs. W. F.  | Washington, D.C.    | Freeman, J. W.             | Hamilton            |
| Creighton, Mrs.     | Toronto             | French, Miss               | Hamilton            |
| Crosby, Mrs. H. A.  | Uxbridge            | Fridd, Geo.                | Hamilton            |
| Crown, T. G.        | Toronto             | Frost, H. W.               | Toronto             |
| Crown, Mrs. T. G.   | Toronto             | Fryer, Wm.                 | Collingwood         |
| Crown, Miss         | Toronto             | Galbraith, Miss B.         | Milton              |
| Cryderman, A. B.    | Hamilton            | Gardner, Miss B.           | London              |
| Cunningham, Mrs.    | Hamilton            | Garvin, Mrs. J. W.         | Peterboro'          |
| Cunningham, R. M.   | Burgessville        | Geddes, Rev. W. H.         | St. Catharines      |
| Cunellry, C. T.     | Toronto             | George, John               | Port Elgin          |
| Currie, Miss F. B.  | Collingwood         | George, A. B.              | London              |
| Dack, Rev. D.       | Simcoe              | Ghent, Miss M.             | Burlington          |
| Dale, W. J.         | Pickering           | Gilmour, Rev. J. L., M. A. | Hamilton            |
| Dale, Miss Rose     | Thorold             | Gilmour, Rev. J. L., M. A. | Mount Forest        |
| Dawn, Rev. Mr.      | Attercliffe         | Gilroy, W. J.              | Mount Forest        |
| Davey, John         | Leskard             | Gilroy, Mrs. W. J.         | Millbrook           |
| Davis, F. L.        | Hamilton            | Given, W. S.               | Guelph              |
| Davidson, W. A.     | Dundas              | Glassford, Rev. R. J. M.   | Toronto             |
| Davidson, Miss C.   | Nelson              | Gooderich, W. O.           | Toronto             |
| Day, Miss L.        | Toronto             | Goodwin, Mrs.              | Galt                |
| Day, Alfred         | Deer Park           | Gourlay, Miss L.           | Palmerston          |
| De Hart, J. N.      | Brooklin            | Gourlay, Rev. J.           | Dunnville           |
| Deile, Miss         | Guelph              | Gourlay, Mrs. (Rev.) J.    | Dunnville           |
| Delamere, John H.   | Minden              | Gowan, Schuman             | Spring Vale         |
| Dickson, Miss       | Woodstock           | Graham, Ida                | Ottawa              |
| Dobson, Rev. C. J.  | Chesley             | Graham, W. G.              | Aurora              |
| Donly, A. J.        | Simcoe              | Graham, Mrs.               | Inglewood           |
| Dougan, Miss S.     | Thorold             | Graham, T. C.              | Hamilton            |
| Doan, Frank         | Newmarket           | Graham, D.                 | Inglewood           |
| Dowling, Miss M.    | Old Windham         | Grandy, Rev. Thos.         | Caistorville        |
| Draper, W. H.       | Hamilton            | Grady, John                | Toronto             |
| Dryden, Hon. John   | Toronto             | Greab, Rev. S. C.          | Port Dalhousie      |
| Duff, Chas.         | Hamilton            | Gray, Chas.                | Saltford            |
| Duncan, Mrs.        | Toronto             | Gray, Lizzie               | Toronto             |
| Duncan-Clark, S. J. | Toronto             | Gregg, Miss                | Saltford            |
| Durham, Mrs.        | Marshville          | Gregory, C.                | Markham             |
| Eagle, M. S. H.     | Hamilton            | Gribble, Rev. Wm.          | Berlin              |
| Edwards, J.         | Toronto             | Griffin, P.                | Hamilton            |
| Edgar, Rev. J. D.   | Cayuga              | Greenwood, Miss M.         | Toronto             |
| Elliott, Rev. R. J. | Burlington          | Hagar, Ada                 | Burlington          |
| Elliott, Jennie     | Kettleby            | Hall, J. S.                | Toronto             |

| <i>Name.</i>              | <i>Post-office.</i> | <i>Name.</i>           | <i>Post-office.</i> |
|---------------------------|---------------------|------------------------|---------------------|
| Hall, S. B.               | Toronto             | Jacombe, F. W. H.      | Penetanguishene     |
| Hall, Miss M.             | Toronto             | Jamieson, John         | Hamilton            |
| Hallam, Jas.              | Tilsonburg          | Jamieson, John         | Toronto             |
| Hallibut, Miss            | Waterdown           | Jamieson, Miss         | Acton               |
| Halliday, M. A.           | Chesley             | Jackey, J.             | Hamilton            |
| Halliday, Miss            | Chesley             | Job, J. S.             | Hamilton            |
| Hamilton, John            | Bright              | Johnston, Miss E.      | East Seneca         |
| Hamilton, Rev. J.         | Mimico              | Johnston, J. T.        | Islington           |
| Hamilton, Wm.             | Toronto             | Johnston, Mrs. B.      | Milton              |
| Hambly, Mrs. T.           | Wingham             | Johnston, Miss N.      | Smithfield          |
| Hamill, Prof.             | Chicago             | Johnston, Mrs. A.      | Peterboro'          |
| Hampton, J.               | Mount Forest        | Johnston, A. J.        | Hamilton            |
| Harvey, Rev. W. H.        | Clifford            | Jones, Seneca          | Avening             |
| Harper, E.                | Toronto             | Jones, Rev. P.         | Waterdown           |
| Harker, J. S.             | Toronto             | Jones, L. M.           |                     |
| Harker, Mrs. J. S.        | Toronto             | Kaar, John             | Brownsville         |
| Harris, J. C.             | Hamilton            | Kay, Miss              | Galt                |
| Harris, E.                | Toronto             | Kelley, Philip         | New Durham          |
| Harrison, Rev. E. A.      | Dundalk             | Kelley, Rev. J. H.     | Onondaga            |
| Harrison, Mrs. W. T.      | Keene               | Kelley, Robt           | Bookton             |
| Hatton, Mrs.              | Burlington          | Kelley, Mrs. Robt      | Bookton             |
| Hawken, Miss Lily         | Toronto             | Kendall, Rev. Jas.     | Burlington          |
| Hazlewood, Rev. J. H.     | Paris               | Kentry, Miss M.        | Burlington          |
| Heartwood, Mrs.           | Georgetown          | Kent, Ambrose          | Toronto             |
| Heartley, Thos.           | New Durham          | Kent, Miss             | Paris               |
| Henders, Rev. R. C.       | Hamilton            | Kerr, W. H.            | Brussels            |
| Henley, Mrs.              | Berlin              | Kerr, Miss D.          | Hamilton            |
| Herron, Thos.             | Windham Centre      | Kerr, John W.          | Morrystown          |
| Hewart, Miss E.           | Vittoria            | Kilbourne, S. H.       | London              |
| Hewart, Miss F.           | Vittoria            | Kilgour, J. W.         | Guelph              |
| Heys, Miss J.             | Toronto             | Kilgour, Mrs. J. W.    | Guelph              |
| Highbeter, E. R.          | Port Colborne       | Kilgour, Mrs.          | Cavanville          |
| Hildrith, F.              | Abingdon            | Kinzinger, E. G.       | Toronto             |
| Hilders, M.               | Saltford            | Kirkwood, Miss         | Brampton            |
| Hill, Rev. E. R.          | Toronto             | Kirkland, W. H.        | Galt                |
| Hinman, Smith             | Edville             | Kitchen, Mrs.          | Niagara Falls South |
| Hockey, Rev. J. E.        | Waterdown           | Kitching, John         | Cornell             |
| Hockey, Mrs. (Rev.) J. E. | Waterdown           | Kneale, Miss M.        | Vandecar            |
| Hole, B. B.               | London              | Knechtel, M. J.        | Galt                |
| Holman, Mr.               | Hamilton            | Keenleyside, Miss      | London              |
| Holmes, Rev. John         | Blenheim            | Lackie, Miss Mary      | Hamilton            |
| Holmes, Robert            | Clinton             | Lainé, Mrs. T.         | Toronto             |
| Holtby, F. B.             | Mitchell            | Law, Miss B.           | Hamilton            |
| Hopkins, Mrs. J. R.       | Ridgeway            | Laird, Miss Ada        | Caledonia           |
| Hopkins, W. V.            | Burlington          | Laing, Miss E.         | Acton               |
| Hopkins, Mrs. W. V.       | Burlington          | Laing, Miss A.         | Acton               |
| Hord, Miss J.             | Mitchell            | Lambshed, J.           | Burlington          |
| Hord, Isaac               | Mitchell            | Lapp, C. A.            | Bright              |
| Horning, Miss A.          | Va'essa             | Lazenby, Miss L.       | St. Catharines      |
| Hossie, W. N.             | Brantford           | Leadlay, H. J. B.      | Guelph              |
| Hossack, Rev. D. C.       | Toronto             | Lee, D. M.             | Paris               |
| House, W. H.              | Dundas              | Lee, Mrs. D. M.        | Paris               |
| House, E. T.              | Toronto             | Lee, G. M.             | Toronto             |
| Howard, Rev. T.           | Hagersville         | Lehigh, Rev. Geo. M.   | Gobles              |
| Howard, Miss R.           | Hagersville         | Linton, Miss G.        | Elora               |
| Howell, Rev. J.           | Waterloo            | Little, Miss           | Milton              |
| Howell, Miss L.           | Copetown            | Livens, Miss H.        | Seaforth            |
| Howell, C. F.             | Waterford           | Livingston, H. G.      | Caledonia           |
| Huber, Miss Mary F.       | Louisville, Ky.     | Lloyd, Joseph          | Toronto             |
| Humphrey, C.              | Troy                | Lockhart, Mrs.         | Toronto             |
| Hutchings, Annie          | Stratford           | Lockhart, J. P.        | Elmira              |
| Hutt, Rev. E. R.          | Ingersoll           | Longard, Chas. H.      | Halifax, N.S.       |
| Huxley, Miss              | Stratford           | Longard, Mrs. Chas. H. | Halifax, N.S.       |
| Ingleby, Miss             | Toronto             | Lorraine, Mrs.         | Hamilton            |
| Ikihara, T. C.            | Kingston            | Lovell, Miss           | Woodstock           |
| Ivey, Mrs. A.             | Collingwood         | Louden, Miss           | Balfour             |
| Jackson, W.               | Sarnia              | Low, Jas.              | Lindsay             |
| Jackson, Miss E.          | Brantford           | Lowry, Rev. C. H.      | Hagersville         |
| Jackson, L. G.            | Newmarket           | Lorimer, Miss M.       | Simcoe              |
| Jackson, Mrs. L. G.       | Newmarket           | Lumsden, Miss L.       | Peterboro'          |
| Jacks, Miss Ada           | Eglinton            | Lyons, W. E.           | Dundas              |
|                           |                     | Lyons, Mrs. W. E.      | Dundas              |

| <i>Name.</i>             | <i>Post-office.</i> | <i>Name.</i>         | <i>Post-office.</i> |
|--------------------------|---------------------|----------------------|---------------------|
| Mack, Geo. E.            | Wellman's Corners   | McCutcheon, L.       | Toronto             |
| Maclaren, J. J., LL.D.   | Toronto             | McDermid, D. A.      | London              |
| Macpherson, Mrs.         | Acton               | McDonald, Mrs.       | Toronto             |
| Maddock, Miss B.         | Guelph              | McDonald, Mrs. R.    | Hamilton            |
| Madill, Miss N.          | Fergus              | McDougal, Miss M.    | Abingdon            |
| Main, Miss N.            | Hamilton            | McEwen, Rev. John    | Toronto             |
| Main, Miss J.            | Hamilton            | McGillvray, G. A.    | London              |
| Malcolmsen, Alex.        | Moorefield          | McGregor, H. S.      | London              |
| Mansell, F. J.           | Toronto             | McGregor, Rev. M.    | Tilsonburg          |
| Marshall, A.             | Binbrook            | McIntyre, J. H.      | Dutton              |
| Marshall, G. H.          | Binbrook            | McKay, A.            | Burlington          |
| Marshall, C. H.          | Conn                | McKay, H.            | Burlington          |
| Marshall, Rev. S. E.     | Hamilton            | McKee, Rev. T.       | Barrie              |
| Marsh, Rev. D. B.        | Blackheath          | McKee, I.            | Little Britain      |
| Mason, Mrs. A.           | Simcoe              | McKenzie, W. F.      | Guelph              |
| Massie, Jas. (Ex-Warden) | Toronto             | McKenzie, H. M.      | Hamilton            |
| Martin, Miss A.          | Bethany             | McKerrick, Mr.       | London              |
| Martin, A. W.            | Toronto             | McKim, T.            | Shelburne           |
| Martin, Miss             | Burlington          | McKim, Mrs. T.       | Shelburne           |
| Martin, H. A.            | Hamilton            | McLaughlan           | Acton               |
| Martin, Mrs.             | Hamilton            | McLaren, W. H.       | Hamilton            |
| Matthews, G. S.          | Peterboro'          | McLellan, M.         | Allandale           |
| Meek, R.                 | Kingston            | McLeod, Ross         | Innerkip            |
| Meldrum, Miss.           | Ayr                 | McLeod, S.           | Blackheath          |
| Merlatt, A.              | Norfolk             | McLeod, S.           | Blackheath          |
| Mickle, C. J.            | Chesley             | McMichael, Miss      | Toronto             |
| Milne, John              | Fruitland           | McMichael, Mr.       | Toronto             |
| Millar, Mrs.             | Toronto             | McNeilly, —          | Fruitland           |
| Millar, Miss J.          | Thorold             | McPherson, Miss      | St. Thomas          |
| Millar, Miss A.          | Blenheim            | McPherson, Rev. Neil | Hamilton            |
| Millar, R.               | Hamilton            | Nelands, C.          | Brampton            |
| Mills, R. V.             | Canfield            | Nelson, R. C.        | Guelph              |
| Mills, Mrs. R. V.        | Canfield            | Nichol, Miss V.      | Abingdon            |
| Mitchell, Miss M.        | Hamilton            | Nichol, W. D.        | Brantford           |
| Mitchell, J.             | Dunnville           | Nixon, E. E.         | St. George          |
| Moore, Mrs. T.           | Toronto             | O'Brien, Mr.         | Laskey              |
| Moore, Rev. T. A.        | Palmerston          | Ogilvie, Mrs.        | Hamilton            |
| Moore, T. H. M.          | Palmerston          | Orr, Mrs.            | Clarkson            |
| Moore, Mrs. T.           | Toronto             | Orr, W. M.           | Fruitland           |
| Moore, David             | Hamilton            | Osborne, L.          | Toronto             |
| Moore, H. P.             | Acton               | Packham, M.          | Abingdon            |
| Moore, S. H.             | Toronto             | Packham, J.          | Abingdon            |
| Moir, Rev. D. A.         | Walkerton           | Page, W. P.          | Toronto             |
| Moffat, T. L.            | Weston              | Palmer, Mrs. E. J.   | Grimsby             |
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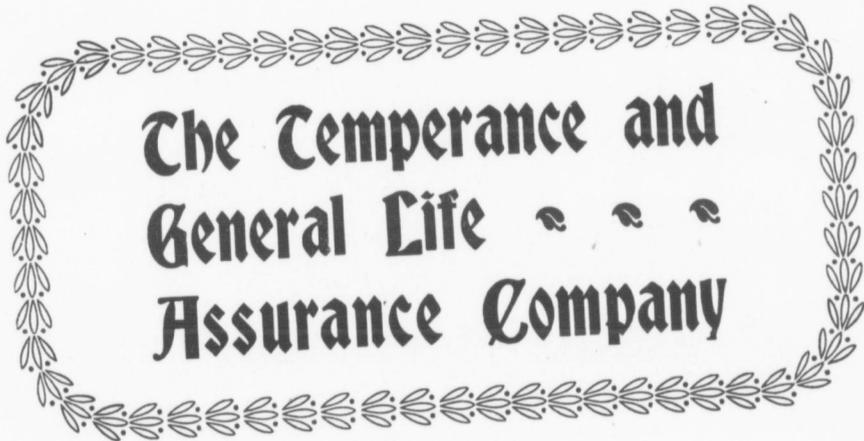
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